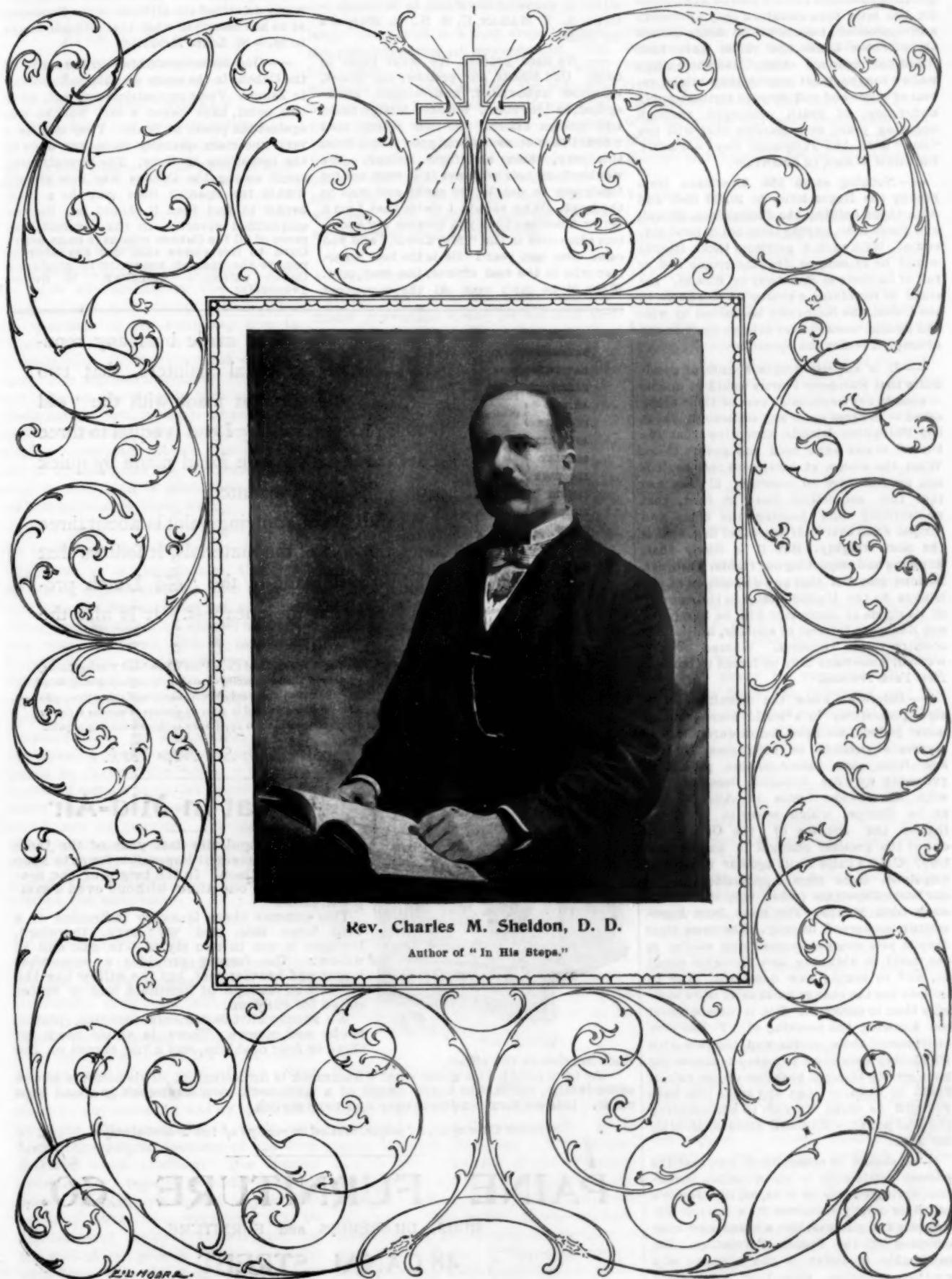


Zion's Herald

Wednesday, June 8, 1898



Rev. Charles M. Sheldon, D. D.

Author of "In His Steps."

ELMOOR.

WAR COMMENT

— The name of Commodore Winfield Scott Schley, the leader of the Greely rescue expedition and the expectant hero of Santiago, is properly pronounced Sly. — *New York Sun.*

— Since time out of mind the Morro of Santiago has furnished dungeons for those who have incurred the displeasure of the Government, infinitely more to be dreaded than its namesake in Havana. Spain, whose political existence on this side of the Atlantic has long been sustained only by cruelty and oppression, has shown no mercy toward those whose hands and voices have been lifted in freedom's cause. Had these slimy walls a tongue, what stories they might reveal of crime and suffering, of tortures nobly undergone, of death prolonged through dragging years, and murders that will not "out" until the Judgment Day! — *FANNY BRIGHAM WARD*, in *Examiner*.

— Nothing stops the Americans from raising the Negro force to 20,000 men and with them holding the Philippines, Hawaii and Porto Rico, paying them out of local revenues. With such a garrison those islands would be as safe as drawing rooms and as full of business as Broadway or Strand. Instead of remaining a source of weakness to the Union, the Negro can be turned by wise and lenient management into an instrument of empire. — *London Spectator*.

— It is entirely within bounds of possibility that European Powers would be unable — even in the improbable case of their being asked — to agree upon any settlement about the Philippine Islands, excepting that the United States shall hold and govern them. What the wishes of Americans may be, it is not needful here to consider. If they feel that this acquisition must be held, that no territory once bearing the Stars and Stripes shall ever bear any other flag, that is the more weighty. But it is likely that, knowing and respecting our rights, European nations may feel that any disposition of the islands by the United States in the exercise of its rights as conqueror will be hurtful to one European interest or another, unless this country retain control. Wanted or not wanted, Americans may be forced to hold. — *New York Tribune*.

— Before we knew the meaning of foreign possessions in a world ever growing more jealous, we have found ourselves the captors of islands in both great oceans; and from our home-staying policy of yesterday we are brought face to face with world-wide forces in Asia as well as in Europe, which seems to be working, by the opening of the Orient, for one of the greatest changes in human history. Until a little while ago our latest war dispatches came from Appomattox. Now our latest dispatches (when this is written) come from Manila. The news from Appomattox concerned us only. The news from Manila sets every statesman and soldier in the world to thinking new thoughts about us, and to asking new questions. And to nobody has the change come more unexpectedly than to ourselves. Has it come without our knowing the meaning of it? The very swiftness of these events and the ease with which they have come to pass are matter for more serious thought than the unjust rule of Spain in Cuba, or than any tasks that have engaged us since we rose to commanding physical power. — *Editorial Atlantic Monthly* for June.

— It should be remembered, too, that the present battle-ship is not a sudden invention, springing up in a night, like Jonah's gourd, or newly contrived by a council sitting for the purpose, like a brand-new constitution of the French Revolution. The battle-ship of today is the outcome of a gradual evolution extending over forty

years. Its development has been governed by experience, showing defects or suggesting improvements; and the entire process has been superintended by men of the highest practical and scientific intelligence, naval architects and seamen, constantly exchanging ideas, not only with their own countrymen, but, through the scientific publications of the day, with the whole world. What Ruskin said of the old ship of the line is still more true of the modern battle-ship: no higher exhibition of man's creative faculties is probably anywhere to be found. — *CAPT. A. T. MAHAN*, U. S. N., in *Harper's* for June.

— We need people. We want them to come. Our forests, our prairies, our mines, resources unbounded, undeveloped, unimagined, call for them. We need foreign brain and foreign brawn. Of four young men whom I hear of as having gone to war from this city, three are from Ireland. We wouldn't be half so brave if we were not for foreigners to put in the ranks and send to the front. Why should I claim that I am a better American than you because my ancestors came over in the "Mayflower," and you came over last year? He is the best American who is the best citizen, the best man. What if he can't read all the newspaper

extras — and all the fake telegrams. If he is a good workman, true to his home, and true to his country, I claim that he is a good American. — *Rev. R. E. Bisbee*, Chicopee.

— "It is obvious," says Mr. Norman, "that the only statesmanlike course of the President is to finish the war first and let the policy take care of itself." Every real patriot in this country heartily indorses this declaration. Every broad-minded and unselfish citizen, who puts country above private interest, hopes that Mr. Norman has as correctly described the attitude of the President as he has described what that attitude ought to be. — *St. Louis Republic*.

— One learns something to the credit of the Cubans in the study of this exile colony in Tampa. Their compatriots may not, up to this point, have waged a very warlike war against the power of Spain. They may be a very uncertain quantity to reckon upon in the operations in Cuba. The revolutionary spirit among the Cubans who now remain within the Spanish lines may be a little harder to find than it should be. But the unqualified devotion to the revolutionary cause of all the Cubans who have come out of Cuba to live shows that one has only to remove the Spanish authority to produce a Cuban patriot. — *"LISTENER," in Boston Transcript*.

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The great popularity last year of the India Swinging Seat made it impossible for us to keep supplied with them. In the height of the season we were at one time without even a sample to show.

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Zion's Herald

Volume LXXVI

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Number 23

Zion's Herald

CHARLES PARKHURST, Editor

A. S. WEED, Publisher

PUBLISHED WEEKLY

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36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Venezuelan Boundary

The public has almost forgotten that we were so recently on the point of going to war with Great Britain over the question of the boundary line in Venezuela. The case is now in process of settlement by the court of arbitration. The representation of Venezuela was made to the court in March, that of Great Britain will be made next month, and in February, 1899, the arguments will be presented. It is a slow process, but it affords time for the passions of men to cool, and is preferable to, and far less expensive than, war.

The Trans-Mississippi Exposition

In 1895, at a Commercial Congress formed of representatives from twenty-four different States, plans for an Exposition were outlined. A special corporation was chartered, with a capital of \$1,000,000, and agents and representatives were set to work. Congress appropriated \$200,000 for a federal exhibit, Nebraska voted \$100,000, and the city of Omaha \$30,000. On Wednesday, June 1, the opening took place, with a hundred bands to furnish the music, a hundred thousand people to do the cheering and wave flags, and steam whistles that could not be counted. President McKinley addressed the assembled multitude through the long-distance telephone and touched the button that started the machinery.

San Francisco's New Charter

The people of San Francisco have just adopted a new charter which, if the legislature approves, will take effect January 1, 1900. It confers unusual powers on the mayor, but it provides for both the initiative and the referendum. At any time 15 per cent. of the voters may call a special election to pass judgment on any measure, and by this provision the citizens retain in their own hands the essential features of the New England town meeting. The charter provides for a legislative body with full power to pass ordinances, so that the ordinary affairs of government may be administered without intervention on the part of the people. This is a radical departure from the "one man power" so popular in newly granted charters of

large cities, and is a long step towards the primitive idea of government. Not only that, but if the legislature shall approve this new charter, the city will be practically independent so far as local government is concerned; for the charter provides for its own amendment by the city at any time without reference to the legislature. It is needless to say that this new departure will be watched with intense interest by all advocates of good government.

A Hospital Train

Never were such elaborate and humane provisions made for the sick and wounded in time of war before. The lavish expenditure for hospital ships is now to be supplemented by an appropriation for a hospital train. Surgeon General Sternberg will have a train of specially fitted cars, in charge of a corps of surgeons and nurses, with accommodations for four hundred men. Arrangements will be perfected for having this train in readiness at Tampa, or Miami, Fla., to convey the sick and wounded to Northern hospitals. The hospitals at Key West, Fla., Fort McPherson, Ga., Fort Thomas, Ky., and Fort Myer, Va., are now fitted out for the care of 4,000 patients. Other hospitals will be provided as occasion requires.

New Minister to Turkey

Ex-Minister Oscar S. Straus, of Brooklyn, N. Y., has been appointed to succeed Dr. Angell. The appointment is to be commended as most fitting and appropriate. We need at the Turkish court some one who is familiar with the tortuous methods pursued there — a man of affairs and a man of experience. This need is met in Mr. Straus. He was selected for this post by Mr. Cleveland during his first term, and Mr. Harrison was desirous of retaining him, for he had made an excellent record. That he is a Democrat, and not a Republican, will not interfere with his official duties, and the President is to be congratulated in thus pushing the real spirit of civil service to the point of selecting the most experienced men for the work to be done.

A New International Society

A year ago, in Brussels, the International Association for the Protection of Industrial Property was formed. It has three avowed purposes: 1. The promotion of the recognition of the necessity for the international protection of designs, inventions, trademarks and trade names; 2. The study of the national laws relating to the same with a view to assimilating them; 3. The development and extension of the usefulness of international treaties. The second annual

meeting was opened in London last Wednesday, with representatives from England, the United States, France, Germany, Russia and Belgium. The association already has nearly five hundred members, and many representatives from large manufacturing firms of Europe and America are in attendance.

The Cost of War

So careful and conservative a man as Senator Hale estimates that if the present war shall last one year it will entail an expense of \$700,000,000. This is considerably larger than other estimates made by those in authority, but is probably not too large. Some interesting tables, showing the cost of war, have recently been compiled by one of the officials of the Treasury department, which are interesting in this connection. According to this authority, the War of 1812 cost us \$102,993,153; the Mexican War, \$125,447,483; and the Civil War, \$3,179,372,350. The last monthly statement shows the present national debt to be \$1,037,773,760; there was an increase of \$19,341,108 during the month of May.

Taxes in Italy

The recent "bread riots" in Italy only partially masked the Socialistic scheme to excite a revolution against the Government. It was promptly met and thwarted, but the cause of the discontent will never be removed till Italy withdraws from the Dreibund and reduces the enormous expense of so large a standing army. United Italy, the realization of the dream of Count Cavour, began its existence with a debt of only \$625,000,000. In one generation this debt has increased to \$2,500,000,000. From a yearly interest amounting to \$1.25 for each person has grown an indebtedness entailing taxes of \$7.50 for interest. During the last ten years, with an increase in population amounting to only 10 per cent., the national expenditure has increased 30 per cent. It is to such facts as these, and not to the high price of bread, that one must look for the cause of unrest in Italy.

Castelar's Attack

The distinguished Republican statesman, Senor Castelar, recently published an article in the *Petite Revue Internationale* which has carried consternation to the Spanish Court. The article, which was copied by several Spanish papers, compares the present position of the Queen Regent with that of Marie Antoinette on the eve of the French Revolution. He reproaches her with unjustifiably interfering in political affairs and with being unpopular in Spain. Two explanations for his course have been offered. *El Imparcial* attributes it to se-

nility; others say it means that he has reconsidered his decision to retire from public life, and that should Spain proclaim a republic he would be a candidate for its highest office. Whatever the object or the explanation, there is no doubt but that the publication of the article was a mistake of such stupendous proportions as to be justly called a blunder.

Successful Censorship

Three weeks ago the ill success attending the expedition of the steamer "Gusie" resulted in proclaiming a rigid censorship of the press. Its success is seen in the subsequent expedition sent out in the "Florida." This expedition landed in Cuba, without opposition, 400 men, 7,000 rifles and 2,000,000 rounds of ammunition. Neither the Spaniards nor the American newspapers knew anything about it till it was all over. It is more than probable that other expeditions have since been landed of which the public may hear later.

A Daring Deed

Naval Constructor Hobson and his seven companions deserve all that can be said in praise of their bravery. Adjectives have been used with a good deal of freedom during the present war, but this is an instance where they may be used without any danger of overdoing it. It having been decided to block the channel of Santiago harbor so as to prevent the possibility of the Spanish fleet stealing out some night, the collier "Merrimac" was selected from the available vessels and sent in to the narrowest part of the channel where she was blown up by the officer and men in charge of her and sunk. It is reported that when the volunteers for this hazardous enterprise were called for, four thousand men responded. Six were selected, but a seventh managed to stow himself away on the steamer. The command was given to Assistant Naval Constructor Richard P. Hobson of Alabama who was graduated at the Naval Academy in 1891 at the head of his class. The deliberation with which all his plans were made, the coolness with which they were carried to a successful issue, and the escape of himself and all his men, mark this as an episode of the war that will never be forgotten.

Death of Prince Kung

In the death of Prince Kung China has lost a man of colossal stature, a man worthy to be remembered with Gladstone. Forty years ago he was the most able man in all Asia. His brother was the reigning emperor when Great Britain and France made war against China in 1857. The emperor fled from Pekin, but Kung stayed to witness the burning of the famous Summer Palace with all its treasures, and made peace with Lord Elgin. During the next twenty-five years he was virtually the ruler of the kingdom. All through the troublesome days of the Tai-ping rebellions Kung bore himself with great honor and saved the dynasty. It was to him that we owe the famous embassy to Europe and America of which Anson Burlingame was the head. Although he was the son

of one emperor, the brother of another, and the uncle of two others, his progressive ideas made him unpopular with them all. It was the dislike of the dowager empress that resulted in his retirement a dozen years ago; and although after the disastrous termination of the late contest with Japan the emperor sent for him, his hand had lost its cunning and age had rendered his mind too feeble to grapple with present-day questions. His influence in China was the greatest of that of any statesman of this century.

Pennsylvania Stands by Quay

In spite of the brilliant campaign waged by Wanamaker in the interest of honest government, Quay names the candidate for governor, and the Republican Convention assents by a majority of 36 on the first ballot. It was the expected that happened this time. There are voters enough in Pennsylvania opposed to Quay and his methods to defeat him easily. The Prohibition candidate, Swallow, polled about 100,000 votes at the last election; he has been renominated and endorsed by the Liberty Party. If the Independent Republicans should unite on him, Quay's candidate would be buried, but such union is not to be expected, although it is not impossible.

Temperance Legislation in Norway

Norway has had the essential features of the "Gothenburg" system for more than a quarter of a century. The sale of light wines and of beer has been permitted throughout the kingdom, but in the rural districts there has been legal prohibition of the sale of distilled liquors of all kinds. At the time of the passage of these laws the Norwegians had no taste for beer; and other intoxicants, which have been making trouble of late, were unknown. Recognizing the fact that practically insurmountable difficulties attend the absolute prohibition of the sale of distilled liquors in the cities and larger villages, Norway has provided for their sale by licensing certain companies to open drinking places under stringent regulations, and on condition that all profits over and above five per cent. should be paid into the public treasury for certain specified objects. These provisions appear to have worked well and to have kept down the number of drinking places. In Bergen, a city of about 60,000 inhabitants, only five saloons were running. But in the meantime it appears that liquor dealers have thwarted the purpose of the law by distilling and brewing intoxicants not prohibited, and that these have wrought havoc even in the country places by creating a thirst for the stronger alcoholic drinks. An attempt to stamp out the whole traffic was made in 1894 by the passage of a law providing that whenever and wherever a majority of all the men and women not less than twenty five years of age should vote no-license, the drinking places should be closed up. The immediate result was the legal closing of these places in fourteen out of eighteen cities voting on the question — Bergen going for no-license among the others. Last year there was a reaction so serious that out of fourteen places

voting, only five voted no-license. It is claimed that under prohibition illicit stills were multiplied, kitchen bar-rooms sprung up everywhere, and that drunkenness increased. These are the old, old clamors of the defeated liquor-dealer everywhere. People will take them for what they are worth. But in the meantime it seems to be true that in Norway, as in so many other places, the temperance workers have run too much to legal enactment and have placed far too little stress on personal reformation.

The War News of a Week

The air has been filled with rumors of the most exciting nature. The newspapers have fought one battle after another with bewildering rapidity and with astonishing results. As a matter of fact, very little has been accomplished. Admiral Sampson has joined Commodore Schley off Santiago, and on Tuesday made a reconnaissance to draw the fire of the forts, to discover what new batteries had been established and what new guns had been mounted. This was eminently successful, for it revealed the presence of several high-powered, modern guns and demonstrated the poor marksmanship of the Spanish gunners. One of Cervera's ships took part in the engagement, but withdrew after being struck several times. The engagement lasted about an hour, but the damages were trifling.

On Friday the collier "Merrimac" was sent into the harbor of Santiago with a small volunteer crew, and coming to anchor after passing the first line of mines was sunk by her officers in mid-channel. This device puts the cork into the bottle containing the Spanish fleet, and effectually prevents its escape.

It is reported that the first division of the army of invasion has already sailed for Cuba, but the War Department has managed to prevent any publication of its work or its plans. It is supposed that this force is to co-operate with Sampson at Santiago, and it is said, with apparent reason, that the next step will be the invasion of Porto Rico. General Miles has gone to Tampa and established his headquarters there for the present.

The second expedition to Manila has not yet sailed, but is reported to be nearly ready to start. Gen. Merritt is in San Francisco and has assumed command of the Philippine expedition. The monitor "Monadnock" will go to Manila as soon as she can be got ready.

The Cadiz fleet continues to excite considerable interest, and speculation is rife as to its destination. Cuba, Porto Rico, the Philippines, and the northern coast of the United States are named. It is not likely that it will ever be seen in either place.

Meanwhile preparations for the equipment of the volunteers goes on rapidly, and the discipline of regular drill in the field is beginning to tell. Considerable disappointment is openly expressed that the militia of nearly all the States was so little prepared for service. Some of the lessons taught during the last four weeks will not be forgotten for at least one generation.

THE END OF EDUCATION

IN securing a liberal education the acquisition of knowledge is less important than the training and unfolding of the mental faculties. The knowledge acquired in the process is incidental and comparatively unimportant; the discipline is the essential feature in all true education. Discipline pertains to the mind itself, while knowledge is something outside which the disciplined mind may be able to appropriate and use to advantage. Schools and text-books are grindstones designed to give edge to the mental instrument, and they are valuable in proportion as they insure this primary end. There may be extended courses of study without much real education, while a restricted curriculum may afford the most substantial training.

In many schools knowledge is regarded as synonymous with education; and the knowledge communicated in such institutions is often of the least real value. It is theoretical and unusable knowledge. It passes out of mind on the morrow, and was never worth taking in. The acquisition was a waste of time and a frittering away of mental energy. In no real sense is it education. It is a mere cramming or memorizing process in which the faculties remain inoperative. The student is made a machine. No amount of such work can be accounted, in any just sense, education. Education comes from the movement of the mind itself, in grappling with and mastering the real problems of mind and matter. It deals with reality rather than the symbolism of forms and words. Genuine education is the discipline which cracks the nut and appropriates the real wealth within. No mind is educated until it gets thus within. The outside study of the shuck and the shell is mere pretense and deception, a stopping short of the knowledge which educates, builds up and gives consistency and strength to the mind itself. This total mastery and appropriation of a fragment of truth is better than a larger mass held by the edges and known only from outside.

WHAT TO DO WITH THEM?

THE war with Spain has advanced far enough to raise the question: What will the United States do with the territories acquired? The old proverb may be suggested about not crossing a bridge before we reach it. But evidently the bridge is part of the road we are traveling.

As one of the results of the war, we may thankfully notice the drawing together of the two great Protestant nations, Britain and America — the freest, the most enlightened, and the most Christian, as well as the strongest, nations of the world. The United States entered upon this war reluctantly, when all other efforts had failed to relieve the oppressed, and with no selfish purpose of national aggrandizement. This the Government distinctly announced to the world. It seems evident now that we shall have on our hands at the end of the conflict the Spanish dependencies in the Pacific Ocean and those in the West Indies. These islands will be ill-fitted for self-government. The Philip-

pines are inhabited by a race little removed from barbarism, whom Spanish tyranny and avarice have helped to unfit for self-government and made helpless and defenceless against European greed of territory. If Cuba be better conditioned, it will not less need friendly guardianship.

What shall we do with these islands of the sea which will come into our possession as a result of a war for the relief of an oppressed people? Whatever we do must be consistent with that declared purpose. To restore them again to Spain would be to deny the righteousness of our course, the honesty of our purpose, and would leave the peoples in a worse than the deplorable condition in which we found them. England is the only nation of Europe whose sovereignty would bless the people. But to attempt to transfer these islands to any European nation would awaken the jealousy of all others, and quite likely result in a general war. Probably all Europe would acquiesce in American possession of the Spanish dependencies sooner than their transfer to any other nation.

We do not believe our people desire this territorial enlargement. On the contrary, there is a manifest shrinking from what involves a departure from the national traditions. To seem to break with the counsel of Washington is little short of treason. Government and people alike are reluctant to accept responsibility for affairs beyond our own natural environment. Nevertheless an unexpected providence has thrust responsibility upon this nation, and we are compelled to consider duty not in the light of national honor or glory, but in relation to the welfare of feeble and oppressed races.

HOUSE-WARMING

ME�ODISM needs a house-warming — needs it very much. It has been moving out of the old narrow home — the log cabin and lowly cottage where it was born, where it set up house-keeping, where it prospered and grew rich. Instead of the old chapel or school-house appointment it has fine churches of brick and stone, and pretentious architecture, cushioned pews, organs, anthems and formal and sometimes stately services. These are all right. Nothing is too good or too grand for the service of God; so that it does not make us forget worship and — God. It was right that we should move into the better house and use the better appliances.

But, withal, in making the change we have not quite adjusted ourselves to the new conditions so as to make ourselves at home in the new surroundings. It isn't always easy to transfer the freedom and home feeling from the old cottage to the new mansion. The family who used to live in two or three rooms get scattered and get cold in the many-roomed dwelling. Moreover, the very labor and absorption of planning and building the new home, commendable as they have been, have turned away the thoughts from the old associations and labors and for the time broken up the family.

What is wanted in the new and better and more convenient church is a good

house-warming. The family never feel quite at home in the new house till it has been warmed with the presence and greetings and good wishes of old friends. The new church and the grander appointments are stiff and hard and cold till they have been warmed and limbered up with an old-fashioned revival, the crowd around the altar, and the sympathy and tears of the mourners' bench — whether the same form is used or not. Anthem and organ voluntaries are blessed sometimes — Wesley got a wonderful blessing once while listening to an organ voluntary — but, "Arise, my soul, arise!" is more lifting, and "My God is reconciled" will thrill more hearts and waken more rapture; and in the uncertainties of readjustment it is blessed to hear, "Fear not, I am with thee."

No home is quite home without the prattle of childhood voices and the tripping of children's feet. So no church is quite home till it is cheered with the joy of souls new born into the kingdom. We have some comfortable, well-appointed, costly, elegant churches — one or all these — built to last for generations, which are yet cold and unhome-like. They always will be till they have a house-warming. Solomon's Temple was not God's house till the cloud and fire and glory of the old tabernacle filled it, and God was in the holy place. The people need to see Isaiah's vision — God on the mercy seat, His train filling the temple, its pillars and door-posts swaying to the rhythm of heavenly music, and the prophet's lips touched with the coal from off the altar. Let us have the house-warming!

What of the Missionary Debt?

IS it to be paid off this season? Is it to remain a drag and a discouragement to the church for indefinite time? There seems to be a lull in the movement. Let it not grow into apathy. Those conditional pledges will soon be outlawed. Great events are occurring. Great opportunities are opening. Old rubbish must be cleared away, and the church must be ready for a forward movement commensurate with its numbers and the age. The nation is entering upon a new career, full of possibilities — full of perils, it may be, for possibilities are perils — and the church must keep step with the nation, or Christianity cannot be pilot. Godliness must match glory. Gospel grace must move with national prowess, or our peril is imminent.

In this hour our missionary leaders must not fail us. The church awaits the order — Forward! He who has the gift of the seer and the inspiration of the Gospel can lead our host now to liberty in victory.

We have been shipping great church leaders to the farthest missionary fields, and have had echoes of their astonishment at the greatness of the work and the fruitfulness of the fields. We have heard how their presence has inspired the workers in every land. Now let the Missionary Society turn these returned soldiers loose on the home church. Let Bishops and secretaries "travel through the connection at large" and tell of India's waiting millions and China's whitening fields, and Japan and Korea and Africa stretching eager hands for the Gospel.

Shame on the church if the next half-year does not see the sweeping away of the insignificant bugbear of debt, and an arousing of the people to some enthusiasm for the conversion of the world! If we are to shout ourselves hoarse for war and glory, let it be a war of Christian conquest and the glory of

the Lamb. Our missionaries in India and China — in every field, in fact — are, like Dewey at Manila, holding the harbor and citadel and waiting for an army to occupy the land. Let the Longs and Algers not delay the re-enforcements. Let our McKinley move the whole missionary force. Let the national awakening be turned to the higher glory of Christian conquest. If perils there are, still forward is victory. "Never mind the torpedoes — steam ahead!"

A Distinguished Group

IN completing the report of the quarter-centennial of Boston University, as we do in this issue, we present the thoughts upon great subjects of distinguished group of men. The speakers include the Governor of the Commonwealth of Massachusetts and the Mayor of this city, Dr. George A. Gordon, pastor of the Old South Church, Hon. Walbridge A. Field, Chief Justice of Massachusetts, Dr. James M. Buckley, editor of the *Christian Advocate*, Dr. E. E. Hale, Bishop John F. Hurst, and President Charles W. Eliot of Harvard University. It is a noteworthy fact that these men, addressing themselves to special topics, rarely, if at all, duplicate each other in their lines of thought. These addresses should not only be read, but studied, and carefully preserved for future reference.

But there is another address in this issue that should also receive sympathetic attention. It was delivered by Mrs. Alice Freeman Palmer at the Commencement exercises of the Training School of the New England Deaconess Home, and will be found on page 720. Testing it by the impression which its perusal made upon the writer, perhaps it will better serve for inspiration and aspiration — for real soul nurture — than even those delivered by the notable men mentioned above. Mrs. Palmer possesses a power — all her own — of revealing and applying great truths to the burning problems and needs of the hour. We send out this issue of ZION'S HERALD, therefore, with a peculiar feeling of confidence and gratification in its probable ministry to the large and earnest souls who will read it.

Just the Way to Do It

REV. P. S. HENSON, D. D., of Chicago, is one of the ablest and most successful of Baptist ministers. In a recent issue of the *Standard* he writes of "The Pastor and the Paper." What he says of the *Standard* is fully deserved, but is equally applicable to any representative religious journal. Here are some of his most forcible words: "The only thing for Christians to do is to seize the lever of this mighty engine, and utilize it for the good of man and the glory of God. . . . Pastors especially do well to consider whether in this regard there does not lie before them both a duty and a privilege, which heretofore perhaps they have been inclined to overlook." He then proceeds to tell of the difference "between an appeal that is made to an audience that is sodden in ignorance and one that is alert and keen with quick appreciation because of intelligence already possessed as to the object for which the appeal is made."

He attributes the alertness of a congregation to the reading of the church paper. Then he says that, having awakened to a more vivid realization of this important fact, on a recent Sunday he made an address along this line to his congregation; and "then to make sure that my ammunition should not be wasted, I asked the deacons to pass subscription cards to every member of the congregation, and the consequence was a handsome addition to the *Standard* subscription list, and a permanent enforcement of the pastor's power." He closes with this practical exhortation, which is in expression

quite Hensonian: "Now be it understood by all men that the writer does not set himself up for a model pastor, but he does have now and then a 'mighty good' streak, and this was one of his very best. He exhorts all his brethren to go and do likewise."

If our own ministers would do likewise, and with the same determined purpose, the subscription list of ZION'S HERALD might be materially increased at any season of the year.

PERSONALS

— Rev. Dr. and Mrs. F. F. Jewell, of the California Conference, celebrated their golden wedding at their home in Pacific Grove, May 23.

— Rev. S. P. Long, pastor of Lincoln Ave. Church, Pittsburg, Pa., has been appointed Chaplain of the Eighteenth Regiment, Pennsylvania Volunteers.

— Merritt Craven, of Evanston, a son of Rev. Thomas Craven, one of our missionaries to India, is a member of the Second Illinois Volunteers, now in Florida.

— Miss Alice Means, recently graduated from the Chicago Training School, sailed by the "Campania," May 21, to join her sister in deaconess work at Moradabad.

— Rev. A. H. Keeler has been secured for chaplain at Asbury Grove during the summer season. Effort is being made to obtain the best talent of the church for this meeting.

— President C. M. Meiden of Clark University called at this office last week. He is greatly interested and encouraged in the work of education which is committed to him.

— Mrs. Patience Chandler Plummer, daughter of the late Rev. Oliver Beale, and widow of Benjamin Plummer, died at her home in Bangor, Sunday, May 29, in the 85th year of her age.

— Rev. Dr. John Hall, pastor of Fifth Avenue Presbyterian Church, New York, who is slowly recovering from a severe illness, has been voted a long vacation by his church, and will sail for Europe next month.

— Hon. Wm. S. Greene, of Fall River, was elected to Congress by an unusually large majority to succeed the late Mr. Simpkins. Mr. Greene has long been an efficient and representative member of St. Paul's Methodist Episcopal Church in that city.

— Miss Edith Emeline Lockhart, daughter and eldest child of Rev. Arthur J. Lockhart, of Hampden Corner, Me., was united in marriage with Mr. Archer Frederick Leonard, of Springfield, on May 12, which date was also the twenty-fifth wedding anniversary of the parents of the bride. For three years Miss Lockhart has been a successful teacher in the Central St. school at Springfield, in which city the newly married couple will continue to reside.

— We have never known a man who links with unusual evangelistic ardor and zeal such rare executive ability and practical sense in seizing emergencies and managing large Christian enterprises as Mr. Moody. This is shown in a remarkable way in the work already begun in the interest of our soldiers. Referring to the work at Tampa, Major Whittle writes: "We had meetings yesterday in four different camps. The lull caused by waiting for the fleet has given us a splendid opportunity to work among the 15,000 regulars who are here. Over two hundred of the men asked for prayers in the meeting last evening. Tonight General Howard goes to the colored regiments." In closing an inspiring appeal which we most heartily commend, Mr. Moody says: "We need the support of the Christian Church to carry on this work. Large sums have been given to the Govern-

ment to help carry on the war; shall we be less liberal in giving the Gospel to the soldiers? In what better way can we show our regard for them and our respect for their heroism? Contributions may be sent to me at East Northfield, Mass."

— A note written by Bishop Warren at Asuncion, Paraguay, bearing date of April 12, says: "Well and workful. Speak in great public hall tonight."

— Rev. W. P. Odell, D. D., has preached his farewell sermon at Richmond Ave. Church, Buffalo. He will take up his work with Calvary Church, New York city, Sept. 1. Rev. S. T. Westhafer has begun his pastorate with Richmond Ave. Church.

— A goodly number of friends gathered at the wharf in Charlestown, on Thursday morning last, to extend an affectionate farewell and bon voyage to Dr. J. W. Hamilton, wife and son, upon their departure on the steamer "Canada" for Liverpool. Dr. Hamilton may be addressed during his absence in care of the Union Bank of London, Princes St., London, E. C., England. The Irish Conference, which he is to attend as fraternal delegate, meets in Belfast, June 15, and the Wesleyan Conference in Hull, July 19. Dr. Hamilton expects to return the last of August.

— Much reliable intelligence concerning the condition of Cuba has been given, and a healthy and sincere sympathy with the oppressed of that island awakened, by the addresses of Rev. A. J. Diaz, D. D., of the Baptist Church. The *Examiner* of New York is responsible for the statement that Dr. Diaz, when a boy, had a vision that some time he was to return from the United States to Cuba in company with the forces of this Government, and Cuba was to be free. The vision is assured. He has been appointed as interpreter to General Miles, and will go with him to Cuba.

— Dr. F. S. Bourns, of Atlanta, Ga., has been appointed by President McKinley chief surgeon, with the rank of major, on the staff of Gen. Wesley Merritt, who goes to the Philippine Islands as military commander and governor-general. He is a son of Rev. A. F. Bourns, one of the veteran preachers of the Detroit Conference, and now pastor of the Campbell Avenue Church, Detroit. A graduate of Ann Arbor, Dr. Bourns spent four years in scientific investigation in the Philippines, tramping everywhere over the islands, becoming thoroughly familiar with their topography, people, climate, resources, etc. He is undoubtedly one of the best posted men in the United States upon all that pertains to the Philippine group. Gen. Merritt, upon consultation with him, believed that he was indispensable to the work to be done in the islands, and asked the President to make the appointment.

— Rev. Dr. E. M. Smith has finished his work as principal of Montpelier Seminary, and departed for his inauguration as president of Illinois Wesleyan University. The last days of his stay in Vermont were such as to clearly demonstrate the strong hold he has upon the hearts of the people in that State. At its late session in Springfield the members of the Vermont Conference adopted resolutions, expressing their appreciation of his work and regret at his departure. Calls for farewell sermons have come from a number of churches about the State to whom he has preached with special acceptance. At a reception tendered Dr. and Mrs. Smith the students and faculty, in a very happy manner, gave expression to their affection for the departing principal and his wife. The trustees, as a body, presented to him some choice volumes for his library. Sunday evening, May 29, at the request of a large number of friends, Dr. Smith occupied the pulpit of Trinity Church, Montpelier. The congregation was a large one, representing

all denominations in the city. On the morning of his departure the railroad station was crowded with students, gathered to say a reluctant good-bye.

— Rev. D. Dorchester, Jr., pastor of Christ Church, Pittsburg, is to give the Commencement address at De Pauw University, June 8.

— We are pained to hear that Mrs. Adelais Bridge Roe, several of whose poems have been published in our columns, died, May 18, in Erlangen, Germany, after ten days of illness. Her husband, Prof. Roe, formerly of Harvard and Oberlin, was spending two years in Germany engaged in his mathematical studies, when this blow fell upon him "and his daughter. It is not known at this writing whether the burial will be in America or Germany.

— The *Christian Outlook* of Buffalo says, in its last issue: "Prof. B. W. Hutchinson, principal of Lima Seminary, preached in Delaware Avenue Church last Sunday morning, and in the Richmond Avenue Church in the evening. On Monday morning he addressed the Preachers' Meeting on the interests of the Seminary. His remarks were received with great favor. As Principal Hutchinson moves around among the churches, he evidently creates the impression that he is the right man for the position he holds."

BRIEFLETS

The *Pittsburg Christian Advocate* of last week contains a very interesting contribution upon Allegheny College, Meadville, Pa., which is finely illustrated.

We have been gratified at the voluntary effort made by several of our ministers, at this time, to secure new subscribers for the HERALD. This leads us to say that subscriptions for one year can be taken at any time, and that all stationed ministers are authorized agents for that purpose. Sample copies will be sent upon request to any parties who would be glad to examine the paper with a view to becoming subscribers if it is found satisfactory.

Riding in the electric cars in these days one is sometimes selfish enough to wish that the war might end for strictly personal reasons — for the privilege of a quiet hour of reading or meditation on the homeward way after the busy day. The other night, for forty minutes, two men, each of whom held in hand the most sensational of Boston dailies — as bad as the worst published anywhere in displaying "faked news" — argued themselves hoarse and angry about the war, of which they had no definite intelligence, compelling every person in the car to listen to them. But as one of the concomitants of the priceless right of free speech, such real discomforts must be endured.

Trinity Church, Charlestown, has long been noted for its patriotic life and fervor. This spirit found expression on Sunday by raising a fine flag upon the tower of the church. The exercises were held after the morning service, and consisted of the singing of "America" by the congregation, unfurling the flag by Mr. Bertrand Cooper, prayer by the pastor, Rev. Raymond F. Holway, and a cornet solo, "The Star Spangled Banner," by Master Eddie Casey.

George Müller, to whom such vast sums were given to carry on the work of his orphanages, left at his death only about \$500 as his total savings for himself. That simple fact is the best tribute that we have yet seen to that remarkable man. It is stated in a religious paper that Bishop Gilbert Haven, in his address at the funeral of Bishop Amos,

frankly criticised the deceased for accumulating a large property, while he assumed to be, in a representative sense, the steward of the manifold mercies of God. If this statement be true, it is another delightful revelation of the way in which Bishop Haven fearlessly obeyed his own convictions of duty. A Christian minister has no right to amass large wealth and retain it for his sole use and that of his family.

That this war is conducted by the Administration with the dominating purpose of reducing the loss of life and human suffering to the minimum, shows the high plane upon which the conflict is waged. We may deplore the money cost of the war, but this is as nothing compared to the possible loss of life and attendant physical agony. The Government should, therefore, be encouraged in its efforts to secure victory by the slower but not less certain processes which have prevailed at Santiago and Havana. We are aware that this is not the Napoleonic idea of prosecuting a war, but we rejoice that we are at so great remove from the ideals of that remorseless warrior.

At the semi-annual meeting of the Board of Bishops at Albion, Michigan, resolutions were adopted in which the Bishops declared that they were deeply impressed with the importance and scope of the work committed to Bishop Hartzell, that they commend him and his cause to the sympathy and liberality of the church at large, and regard his presence in this country, at this time, and his visits to the churches, as important to the interests which he has in hand and to the general cause of missions.

In one of the rural communities of New England, a place far away from railroad or steamboat, an aged Christian man has been kept closely to the house for six months. He lost for the time being all use of hands and feet. The little Methodist Church has a pastor whom this brother will never cease to love. Thinking only of doing good, the faithful minister has been time and again into the woods and cut and hauled load after load of fuel to the crippled man's door. Not only has he done this, but he has harrowed the ground and planted a vegetable garden, and in every way tried to bear his parishioner's burdens, "and so fulfill the law of Christ." Is it any wonder that this true pastor is dearly beloved by his people? Such Christlikeness is a nineteenth-century evidence of religion.

Edward Everett Hale points an important lesson, in his characteristic way, in his contribution in last week's *Outlook* upon "James Russell Lowell and His Friends": "Governor Everett once said very well that a school was a place where you recited a lesson which somebody else had taught you. This was quite true in those days. For one, as I believe I have said in an earlier chapter, I had but four teachers in college — Channing, Longfellow, Pierce, and Bach. The rest heard me recite, but taught nothing."

How easily the American citizen falls into the habit of severely criticising something or somebody if victories are not daily announced, has been humiliatingly exhibited in these days of waiting. It would save much unnecessary friction and personal chagrin if we "stay at homes" would consider the fact that none of us possess sufficient intelligence, especially since the beginning of proper censorship over the publication of war news, to form a just opinion as to the wisdom of any important movement. It were much better, therefore, to surrender the management of the war to the very able and loyal men of the Navy and the Army who have these matters in charge. We certainly hope that the Government will not be egged on to any unwise

and premature war movements by the uninformed and therefore unintelligent clamor of the general public. If the same end can be attained with less loss of life by delay, we hope that all the time needed for such a humane result will be taken. It is better, therefore, to give up the conduct of the war to those who are not only immediately responsible for it, but are perfectly competent to do it. There can be no question as to the final and signal success of our cause. Let us, therefore, possess our souls in patience.

The *Advance* calls attention to a significant and gratifying fact, in saying: "The millionaires of the United States are not all the time engaged in grabbing wealth, for during the year 1867 they gave to various benevolent and charitable institutions \$32,000,000, without counting gifts of less than \$5,000."

Dr. R. S. Rust, of Cincinnati, whose monumental work for the Freedmen's Aid and Southern Education Society evokes such general and hearty appreciation throughout the church, in remitting for his paper, says: "The dear old HERALD is so highly prized by me I cannot give it up. Its weekly visits fill my heart with gratitude and thanksgiving for the wondrous things God is doing in the home of my childhood and in the field of my early labors. My companions in the Wesleyan University, my students in the schools, and my associates in the ministry, have nearly all gone home to heaven. A few of us linger on the shores of time, joyfully awaiting our departure and reunion in the better world."

The Vermont State Epworth League Convention, which holds its annual meeting at Burlington, June 21-23, has arranged a strong and attractive program. Besides many other able speakers, Senator Proctor, Dr. J. F. Berry, and Dr. L. W. Munhall are promised. We are gratified to note that evangelistic services under the lead of Dr. Munhall are to be carried on each day. The Epworth Leaguers of Vermont are anticipating an unusually interesting and profitable convention.

In noticing editorially, some months ago, a work of Dr. Beet, of Richmond Wesleyan College, England, on "Last Things," we took occasion to express our dissent from the learned Professor's position on a few vital points, but at the same time deprecated anything like a prosecution for heresy. We are, therefore, glad to learn that the committee appointed to inquire into the case strongly advise against pressing the matter any further, and that this counsel is echoed with special emphasis by some of the most influential of the British Wesleyan papers. Controversy on disputed points of theology within the recognized arena of polemics, however much it may be dreaded, can never be wholly avoided. The champion of truth and conviction as such will welcome discussion on the ground so tersely stated by the great Edmund Burke: "He who wrestles with me strengthens me." But heresy trials are no adequate remedy for error — curious and incongruous blending as they always are of argument and coercion. On the contrary, they widen the area of agitation and are productive not of the fruits of peace and purity, but only of rancor and bitterness. We understand that Dr. Beet, in deference to the views of his brethren, has consented in the third edition of his book to explain some dubious points and modify others, while he has expressly disavowed all sympathy with either Universalism on the one hand or conditional immortality on the other. As the third edition has not reached us, we are unable to pronounce any opinion as to the new attitude.

Heroes and Hero-Makers

LIEUT. HOBSON and his seven associates, who took the collier "Merrimac" into Santiago harbor and sunk her, performed an act of patriotic daring scarcely rivaled in history. Not only this nation, but the entire world, applauds the deed. Secretary Long says: "It is one of those instances of personal heroism that have distinguished the American sailor in every war. Hobson has enrolled his name with those of Somers and Cushing and other splendid heroes. He will receive hearty recognition for his gallantry." And the New York Tribune, in an editorial, fittingly describes and char-

will be seen that Massachusetts claims three of these men. Lieut. Hobson, assistant naval constructor, who commanded the daring expedition, was born at Greensboro, Ala., Aug. 17, 1870. He was the youngest member of his class, but graduated at its head. He is unmarried, and his father, Judge James M. Hobson, lives at Greensboro, Ala. Assurance is given that all the men will be speedily exchanged, and President McKinley is already reported as arranging for their deserved promotion and reward. These heroes will prove to be hero-makers. Every American sailor and soldier will be fired to braver deeds by their daring.

THE AUTHOR OF "IN HIS STEPS"

ON November 5, 1896, there was begun in the columns of the *Advance*, the Congregational weekly of Chicago, a story by a writer but little known to the literary world. After appearing as a serial it was published in book form. In less than a year 165,000 copies have been sold. Within sixty days it will probably have reached the 200,000 mark. It is found everywhere and claims all kinds of readers. Wherever it has gone there has been a stirring of the dry bones of indolence and formalism. Nominal Christians have become real Christians, while hundreds of the unconverted have been profoundly moved by this new call to service. The book is "In His Steps," and the author is Rev. Charles M. Sheldon, pastor of the Central Congregational Church of Topeka, Kansas.

acterizes the heroic act: "There was none of the dash and excitement of battle in the job, no blazing and thundering of big guns and darting of torpedoes. At least there was none on Hobson's side. He and his men and their defenceless ship sailed slowly into the awful trap without a stroke in their own defense. A literal hall of shot and shell swept down upon them. The chances were that they would be riddled, or blown to atoms. But calmly and steadily the ship was moved forward until the narrowest part of the channel was reached. Then an anchor was cast out at the bow. In instant peril of death they waited patiently, as inch by inch the tide swung the great bulk around. At last she lay right across the channel, her length reaching almost from shore to shore. Then they dropped another anchor at the stern, to hold her fast in that position. Then, as Grenville said after his immortal fight, the word was given, 'Sink me the ship, Master Gunner! Sink her! Split her in twain!' And by the hands of her own crew the ship was sunk, effectually barring the harbor against Cervera's exit or Camara's entrance. The work was done. This is the simple story, and you will not surpass it in all the tales of chivalry. For that discretion which is the better part of valor, and that unflinching valor which is the highest of all discretion, the deed commands recognition among the most heroic deeds of all time. No wonder the Spaniards, brave men themselves, applauded it and treated the prisoners as distinguished guests. The human race applauds an act that gilds mere clay with glory, and the navies of the world dip flags in salutation to the sunken coal-hulk. The name of Hobson is added to the list that already bears the names of Dewey and of Farragut, of Perry and Decatur."

We gladly enroll in our columns the names of the seven equally brave helpers: Daniel Montagu, of New York; George Charette, of Massachusetts; Osborn Deignan, of Iowa; George F. Phillips, of Massachusetts; Francis Kelly, of Massachusetts; Randolph Clausen, of New York; and J. C. Murphy, of Iowa. It

you go to hear yourself preach? Suppose you lived four or five blocks from a church, had a good room, an easy-chair, an interesting book or a Sunday paper, and it was uncomfortable weather, and you felt a little tired and under no obligation to go to church because you were a member — supposing all that, what would have to be the character of a Sunday evening service to draw you out of that chair and away from that book or paper into a disagreeable night to walk four blocks to a church?" The result of such questioning was the determination to write what he himself called a sermon-story. Its title was "Richard Bruce," and was read chapter by chapter to his congregation on Sunday nights, beginning in the fall of 1891. Of that story he said: "It has been written with a tear in the eye, and a real prayer in the heart: O Lord, my Master, Giver of the life more abundantly, help me to reach men with this story, and may the end of it find very many souls nearer their Father God than they were at the beginning!" "Richard Bruce" was followed by "Robert Hardy," "The Twentieth Door," "The Crucifixion of Philip Strong," "His Brother's Keeper," a story of the miners' strike, and then "In His Steps." A new story entitled "Malcom Kirk" has just appeared. Of his most popular book next to "In His Steps" — the book entitled "The Crucifixion of Philip Strong" — Bishop Vincent, who is a neighbor of Mr. Sheldon, writes: "The story, it seems to me, was born in a soul impressed with, and sometimes oppressed by, the reality of life. The earnestness of a divine conviction seemed to run like fire along every line." Regarding the spirit and work of the author Bishop Vincent testifies that his fidelity as a pastor and reformer, his aggressiveness on week days as well as on Sundays, his wise and winning ways of preaching the Gospel through stories, his kindergarten work in his church and among the little negroes of Topeka, and finally the impression made by his spiritual and earnest personality, have all united to produce the conviction "that the hand that writes these things is moved by a heart to whom these things are living verities."

Such is the man who speaks to tens and hundreds of thousands of Christians in his splendid call to live as Jesus would were He here among men. It is not remarkable for literary finish. As a story it might not pass muster among those critics who make much of the orderly development of plot. But as a means of bringing home to all hearts an almost forgotten truth, and making that truth burn as a live coal in one's bosom, the book is a phenomenal success. It has been ordered in great bundles by pastors in every portion of the continent. The presses have been taxed to their utmost limit to supply the demand which comes from the most unexpected sources. And wherever it goes it seems to answer the prayer of the author, who wrote with its first instalment to the editor of the *Advance*: "I have written the story 'In His Steps' with a great desire, a prayer with every sentence, that it might, by the power of God, open up a new thought of Christian discipleship."



LIEUTENANT RICHMOND P. HOBSON

BOSTON UNIVERSITY QUARTER-CENTENNIAL

Report of Addresses Delivered

Governor Roger Wolcott

Mayor Josiah Quincy

Rev. George A. Gordon, D. D.

Judge Walbridge A. Field

Rev. J. M. Buckley, D. D.

Rev. E. E. Hale, D. D.

Bishop J. F. Hurst

President C. W. Eliot

The report of the anniversary up to Wednesday afternoon, including the full text of the address of President William F. Warren upon "The Historical Heritage of Boston University," appears in last week's issue.

Governor Wolcott

I HAVE broken away for a few moments from duties at the State House, that must summon me back shortly, to bring to you, on this twenty-fifth anniversary of the birth of your University, the greetings and the Godspeed of the Commonwealth of Massachusetts. It would be under any circumstances a personal pleasure to me to be brought face to face with this great audience of men and women called together to celebrate an anniversary like this, dedicated as it is to the higher education of the citizens of America. But it is on this occasion even more than a personal pleasure to me, for in the constitution of Massachusetts I feel that, as the official representative of the commonwealth, I am bounden, as in duty, to be here today, and to bring whatever encouragement a word of mine can bring on behalf of the Commonwealth of Massachusetts.

When John Adams, as one of the great services which he rendered to the commonwealth and to the nation, drafted the constitution of the Commonwealth of Massachusetts in 1779, he wrote in it a section that at that time was unique in the history of organic laws, which has remained until the present day, laying its mandate upon legislators and magistrates of this commonwealth to bear in mind and to encourage the cause of education. I will read briefly from this section to you, because there are certain antecedents connected with its genesis and origin that I think may be of interest to you. It is Section 2 of Chapter V: "Wisdom and knowledge as well as virtue, diffused generally among the body of the people, being necessary for the preservation of their rights and liberties; and as these depend on spreading the opportunities and advantages of education in the various parts of the country, and among the different orders of the people, it shall be the duty of legislatures and magistrates, in all future periods of this commonwealth, to cherish the interests of literature and the sciences, and all seminaries of them." And then there are added other clauses that give a wider scope to this broad duty of those who should succeed to the government of the Commonwealth of Massachusetts after he, the great man of his generation, had passed away.

Now, John Adams, in describing how he came to write that clause in the constitution of the commonwealth, states that during his journeys — which at that time were made in the saddle or in carriages — to the Provincial Congress, it was his custom to stop at Norwalk, in Connecticut, where he had been hospitably entertained by a certain Mr. Arnold, who had an extensive collection of stuffed birds and preserved insects. And he states that from time to time, as he passed,

he became so interested in this collection — which, by the way, later passed to England, and, I believe, is still preserved there — that it lay upon his mind and heart that it was the duty of the Republic to foster the cause of letters and of the sciences; that, later, when he went abroad, he made certain inquiries and kept his active mind open to whatever bore upon the subject there; and finally, in returning to this commonwealth, and being deputed to write a draft of the constitution of Massachusetts — which was adopted three years after the Declaration of Independence was written and nine years before the Constitution of the United States — that he deemed it his duty to write into that constitution as a part of the fundamental and organic law of the commonwealth, not subject to caprice of subsequent legislatures, this fundamental duty of the legislatures of Massachusetts for all time to come — to foster the cause of the higher education, learning, and the sciences. He states that he presented that section with some misgivings. And it is, perhaps, interesting to know that a somewhat similar section presented in a draft of the constitution of another State was rejected by the legislature of that State.

But in the constitution of the Commonwealth of Massachusetts this duty remains; and I trust, my friends, that it may ever remain as a worthy testimonial to the intelligence of our fathers, who themselves were sons of men who established a university and provided for the system of public schools in the very infancy and poverty of the first settlement of the State.

It is, therefore, in obedience to duty as well as in gratification of a personal pleasure, that I stand here today and bring to you the greetings of the Commonwealth of Massachusetts. Personally, I have always felt a special pride in the educational work of my native State; I have felt that not the least of her claims upon our affection and loyalty has been the honorable record that the commonwealth has always made for herself in the cause of education. In a marked degree Massachusetts may be said to be a great school-house for the United States of America. Her little academies placed upon many hillsides throughout the State, her public schools, and her great institutions of learning call together men and women from all the States of the Union and from countries beyond the sea.

One of the important institutions is the one which I have the honor to address today. Less remarkable in antiquity than some of the other institutions of the State, you have yet already through your graduates won for yourselves an honorable place among the ranks of educated men and women. Would that my honored predecessor [William E. Russell] in the position that I have the honor to hold — he who had won the diploma in your Law School — had been permitted to bring to you today the greetings of the commonwealth! With what filial affection would he have spoken of the Commonwealth of Massachusetts; with what hearty sympathy would he have felt the interest that runs through your hearts today on this anniversary occasion.

Boston University already stands in numbers and in its grade of education among the foremost educational institutions of this country. I have read with interest the admirable address, written by your distinguished President, which gives the history of this University. I observed with gratification that it is there stated that this is the first college or university that from its very first stage has thrown open all its departments on absolutely equal terms to men and women.

There is another feature of this University which I regard also with special interest: You have cast aside deliberately, undoubtedly with "malice aforethought," the method

of organization of the early colleges of this land. Your college boasts no "college yard," with its accumulated buildings in picturesque groupings. You do not boast dormitories which provide a possibly mitigated system of monastic life. You lack absolutely that *imperium in imperio* which creates of the college yard and what it contains a sort of independent community in the cities or towns in which the universities are placed. There are some of us, my friends, who look back upon that life within a college yard, set apart for the uses of the college, with an affectionate and loving memory that is gilded with the light of hopeful youth. And yet, I trust, I am open-minded enough to see that there may be compensating advantages in placing the students at once in quick contact with the great floods and currents of municipal life. I conceive, too, that that may have its advantages. And, although it was my misfortune to receive my college education in an institution given over to the small function of educating men only, I can yet see, I trust, that there may be advantages in bringing the eager mind of youth of both sexes together in the recitation-room. And I can certainly say that, so far as my opinion goes, its possible drawbacks which might have been anticipated, have not been realized.

Therefore I bring today the hearty greetings of the Commonwealth of Massachusetts. I bring her Godspeed as you enter upon the second quarter-century of your progress. As a citizen of the commonwealth I bid you remember that it is not the mere accumulation of learning, that it is not constituting the mind a dead reservoir of accumulated facts, that makes education of value and makes its claims paramount upon the commonwealth. It is rather that these institutions of higher education have for their lofty purpose to train the human mind so that he who possesses it can go forth into the world and do God's work in the world, which clamors for such workers.

Remember that, unless learning makes of you good citizens, it fails of its high purpose. Remember, whether it be in times of peace or in the ardent fires of war, that this country places its mandate upon those who are given great opportunities, and in its turn says to them: "Freely ye have received, freely give."

Mayor Quincy

THE city of Boston occupies a somewhat different relation to this University from that which the commonwealth occupies. If it is under the authority of the commonwealth that this University is established and conducted, it is in the city of Boston, in the midst of its active life, in close contact with its forces, that the University has established its seat and made its halls. His Excellency, the Governor, has happily touched upon the difference between the university that stands isolated by itself in the smaller community and the university like yours which is planted in the midst of the life of a great city, and which leaves its students to make their homes as best they may among the homes of the people of that city.

There is a place in our American life, with its lack of historical background of inheritance, for the university which has something of tradition as history behind it. But there is certainly also, perhaps equally, a place for the university which springs into being as it were, which finds its life in the midst of a great community, and which starts upon its educational career untrammeled by the traditions of the past, in touch with the spirit of the present, and looking forward to changes which the future brings into our life. We would not spare Harvard, Yale, and the older universities which have this precious inheritance from

our American life; but neither would we spare such institutions as Boston University, which is free, in a way in which the older institutions of learning are not, to bring itself closely into contact with the life of today. It is in the midst of a great municipal community, and stands for all that is progressive, all that is advancing, all that is modern in education. That has been the privilege of this Boston University.

And it is a great deal to the city of Boston that such an institution of higher education has been founded within its limits, and has been carried on in close contact with its life — affording an opportunity for higher education to many sons and daughters of Boston who otherwise would not have been able, probably, to have secured it.

His Excellency, the Governor, has touched upon that feature of the organization of your University which is, perhaps, its prominent characteristic, as distinguishing it from the other great universities of our land. It seems to me, personally, to be a great thing that you have shown it possible to carry on successfully and with high educational standards a great university in a great city upon a basis affording complete equality of opportunity for men and for women. And there is no citizen of Boston who is more heartily in sympathy with that feature of Boston University than am I.

Perhaps the proudest distinction which the city of Boston enjoys today, perhaps its most valued reputation, is that of being an educational centre. We are proud of the interest which is taken in Boston in all forms of education. We are proud of our public schools and of the opportunities which they afford to the humblest of our citizens for obtaining the benefits of education for their children.

I can only express the interest which I know that the citizens of Boston in general feel in the continued growth and prosperity of this University, and in the work which it is doing in the midst of the city, alike for the children of the citizens of Boston and for those who come here from a distance to avail themselves of the educational facilities which you offer. I am assured that all the citizens of Boston desire that the future of this University may be even more successful than its past has been; that it may go on increasing not only in numbers — for the life and work of a great university are only partially measured by the number of its students — but that it may go on increasing in the value, richness, and comprehensiveness of the education which it is giving to the hundreds of young men and young women who are attending its various schools. May the réputation of the city of Boston in coming time be brighter and more glorious because it is the seat of this institution of higher learning!

A notable banquet in honor of the quarter-centennial of Boston University, and attended by invited delegates of colleges and universities, learned societies and representatives of other organizations followed at the close of the Wednesday afternoon services, in Isaac Rich Hall. Immediately preceding the banquet the trustees of the University received their distinguished guests in the library of the Law School.

Hon. Alden Speare, vice-president of the board of trustees, presided on Wednesday evening at the "University Reunion." In opening the exercises he spoke briefly, saying: —

After the comprehensive and impressive addresses of the president of the University, no extended remarks are required from the trustees, which would only detain you from listening to the unusually

able and interesting addresses with which we are to be favored on this occasion. It is my privilege in behalf of the trustees, to extend to you, graduates, alumni, and guests, our cordial and hearty greeting and welcome to this our twenty-first annual reunion and quarter-centennial celebration of the founding of Boston University. I shall not attempt any prolonged introduction and characterization of the several distinguished gentlemen who are to address you on the various topics of the program.

Rev. George A. Gordon, D. D.

I AM a citizen of Boston. I am to speak for Boston University in one aspect only, one relation — that which the University sustains to the profession which I have the honor to represent. The first duty of a minister when he begins his work is to take into account not only the forces opposed to him, but those in alliance with him. In the undertaking in which the United States is engaged, the survey of the international environment was a first duty; and the discovery that Great Britain was solidly with us has been a source of great strength and much satisfaction. Boston ministers in surveying their environment find saloons, newspapers, and things like that. But we are glad, also, to find Boston University. This University stands for one universal interest of mankind. And Boston ministers stand for another equally universal interest. How can I relate these together without offending either? Perhaps the best image of their relationship is supplied by English history where the single crown of sovereignty was worn by William the Conqueror and Mary. One crown worn by two united in purpose and in spirit, differing in capacity, differing in invention, whose united love could serve the empire and the world better than either separated from the other. Boston University is deserving more of her share of the crown. Let us hope that the ministers of Boston will equally well deserve their share.

In the second place, Boston University reminds us that knowledge is the best friend not of religion, but of the Christian religion. The worst enemy of Christianity is ignorance. Our great words are: "God is light; in Him is no darkness at all." He is the "Father of lights" and the Master of the Christian world. He said: "I am the Light of the world." The function of His disciples is to "Let their light shine, that men may be guided, by beholding it, to the source of it all — God. Christianity stands for knowledge, for all true science, for the conquest of the world by reason, in so far as it is true to its ideal. There have been heresies in consequence of universities; but they have been nothing to the heresies proceeding from prejudice, from mental stagnation, from sheer colossal ignorance. We are glad that this University reminds us of the central thought of our religion, of the torch of knowledge which easily blends with the torch of Christian faith, which calls upon us to raise our standards and to eliminate from our ranks all incapacitated for service men governed by prejudice, men in the swamps of intellectual stagnation, men too lazy to work.

We are all anxious for as many people to preach to as possible, and if any institution does have twelve hundred people to preach to, it is an amazing encouragement to us. Especially then when they are young. There is very little use in preaching to the old people. We are thus made in a way to share the privilege and the responsibility of the University. We rejoice that the young men who are here for the highest education are scattered through the city each Sunday, so that the ministers are in a true sense "Chaplains to the University." And such I am sure they would wish me to represent

them to be, in their spirit, in their sympathy, in their congratulations, in their desire for the largest, the broadest and the best teachers of this noble institution.

Artists tell us that from the remains of what has been left over of some splendid Grecian temple we are to construct the whole, and imagine what a glorious thing it must have been from simply beholding one fundamental and exquisite aspect of it. I ask you, through this single relation which I have mentioned tonight of the ministers of Boston to Boston University, to go out and think of the relation these twenty-five years have been to our city and to the whole country. And I bring to the faculty, to the president, to the corporation, to the graduates, and to all the friends of the institution from my own profession, heartiest congratulation and supreme good wishes.

Hon. Walbridge A. Field, LL. D.

IT is remarkable that the colleges and universities in the United States until comparatively recent times have had so little to do with the professional education of lawyers. In England the universities originally were largely under the control of ecclesiastics who might have had some knowledge of the canon law and of the civil or Roman law, but they had little knowledge of the common law which was mainly of indigenous growth. The common lawyers were jealous guardians of their own system, and took into their own hands the education of barristers and sergeants-at-law.

The first law school in the United States is said to have been the Law School in Litchfield, Conn. Before that time, in 1779, a chair of law had been founded at William and Mary College, and in 1790 Judge Wilson gave law lectures in the University of Pennsylvania. In 1795 James Kent delivered a course of lectures in Columbia College, but they were not continued beyond the first year. In 1823 he was appointed a professor of law in Columbia College, and delivered a course of lectures which are the foundations of his famous commentaries. But the Law School connected with Columbia College was not established until 1858.

The Harvard Law School was established in 1817, and is said to have been the first law school in the United States connected with a college or university and authorized to confer degrees. From 1839 to 1870 the course of study was for two years, or four terms, the degree of Bachelor of Laws being conferred upon all persons who were members of the school for eighteen months, or three terms. There were no examinations for the degree until 1871, and none for admission to the school until 1877. The present three years' course was established in 1877. In 1896 the rule was established that none but graduates of approved colleges and persons qualified to enter the senior class of Harvard College should be admitted as regular students.

In 1895 there were about 77 law schools in the United States, and more than three-fourths of them were connected with colleges or universities. At that time the number of students in the Boston University Law School stood eighth on the list. Of these law schools forty had a course of two years, and seventeen of three years. Of the remainder I have no information, but they were not law schools of distinction. The number of students in the law schools in 1889-'90, so far as ascertained, was 4,518; in 1895-'96 it was 9,607. The number had more than doubled in six years.

There seems to have been a period in our history when in some of the States it was thought that almost anybody could be a lawyer — that a knowledge of law, like reading and writing, came by nature — but the civil war gave a useful lesson of the advantages of thorough professional training, and, after the termination of the war, many at-

tempts were made to secure better instruction for lawyers. The School of Law of Boston University was opened in October, 1872, with Mr. George S. Hillard as Dean. In 1874-'75, Mr. N. St. John Green was made Acting Dean, and upon his death, in 1876, Mr. Edmund H. Bennett was made Dean. He continued to hold this office until he died in January, 1898.

To Judge Bennett more than to any other person is due the successful history of the school. The school opened with a distinguished body of lecturers, among whom, to name only those who have died, were Mr. Bennett, Dwight Foster, N. St. John Green, George S. Hillard, Otis P. Lord, Henry W. Paine, Robert C. Pitman, Charles T. Russell, Benjamin F. Thomas and Francis Wharton. A three years' course of instruction was established, and an examination was required as a preliminary to a degree. Mr. Bennett was singularly well fitted to have the charge of such a school. He was a student in the law, an author and editor of law books, had been engaged in a large, varied and successful practice at the bar, and for many years had been a judge of probate and insolvency in Massachusetts. It was impossible with him that in the teaching or the practice of law its ethical sources and obligations should not be fully considered. He had an extraordinary aptness and zeal in imparting his learning to pupils, and he had the faculty of interesting in the school as instructors some of the most prominent members of the Massachusetts bar. The school never has had a sufficient endowment in money to establish many permanent professorships, but it has had a large number of accomplished lawyers as lecturers upon topics with which they were especially familiar. The chronological list of its graduates shows best the result. Its character as one of the best law schools in the country was soon established, and has ever since been maintained.

Under the common law the decisions of the courts vary greatly in importance, not only by reason of the position the courts hold in the judicial system, but by reason of the learning, experience and good sense of the judges, and of the scope of the jurisdiction which they exercise; and it is only by courts of last resort that the law is finally determined. It is inevitable that in trial courts the decisions sometimes must be hurriedly made, and after little instructive argument from the bar. It has been said that the decisions or judgments of courts must be taken as the ultimate facts out of which the science of law is to be constructed by a method of induction and deduction, such as is used in the natural sciences, but this is true only in a modified sense. These decisions are sometimes inconsistent with one another — which cannot happen with the facts of nature — and the decisions sometimes are reversed or overruled.

The administration of the law in this country and in England usually has been entrusted to men who have had a large knowledge of affairs. The successful administration and development of it demands not only a knowledge of affairs and an acquaintance with existing conceptions of right and expediency, but with the conceptions of other times and other countries. The experience and judgment of learned and able men for nearly two thousand years, as recorded in the judgments of courts and in law treatises, make up the contribution of mankind to the determination of those rights and duties which should be declared and enforced by the courts. The record is so vast that there is no end to the study of it. The mass of material has become so great that many parts of it can best be learned in schools established for the purpose, with ample libraries and a corps of instructors selected for the purpose of arranging, classifying and explaining the history and growth of any particular system of law and the reasons on which the courts have

proceeded in the administration of it. It is true, however, that many men become good lawyers without the aid of much instruction beyond that derived from their own studies and practice — and a working knowledge of legal procedure must be learned from practice.

It has been considered in this commonwealth that absolute independence is necessary to insure the best judicial work. I think that a great degree of independence is necessary to the career of a lawyer — independence, I mean, not only in the face of hostile public opinion or a hostile court, but independence toward clients. Almost the worst degradation of a lawyer is to become the mere servant of his clients. It is said that every man has the defect of his qualities, and every profession or pursuit has its characteristic virtues and vices. It is or should be a cardinal doctrine of the profession that lawyers should have no pecuniary interest in the suits which they prosecute or defend. Champerty in old times was particularly odious, and contingent fees and financial speculations in the futures of litigation on the part of lawyers, ought everywhere to be discarded. Commercial habits in the administration of the law are the last thing that a lawyer should acquire.

For many reasons the profession of law always has been overcrowded. It is not for the interest of the public that there be more lawyers than are needed for the transaction of legal business. What does concern the public is that the body of lawyers should be honest, learned, independent, wise, efficient, and in every way trustworthy. The discipline exercised by the courts over the bar affords some security for this, but the public opinion of the bar is the best protection. Speaking only of Massachusetts, I think that in the last thirty years there has been a manifest improvement in the bar generally, in good manners, in morale, in fidelity to the court, and in the absence of sharp practices as well as in professional learning.

I believe that your Law School, in the twenty-five and more years of its existence, can fairly congratulate itself upon having distinctly done something to insure these results.

Rev. J. M. Buckley, D. D.

AFTER some semi-serious introductory remarks, Dr. Buckley said: There is a striking analogy between the growth of the power of the press and that of the common people. Two hundred years ago neither had much consideration or power. The first paper ever printed in the United States originated, of course, in Boston! It appeared on the 25th day of September, 1690; but, as the Scotch say, "It died a-bornin'." There never was a second number, and it has always been spoken of as a Pamphlet. But on the 21st of April, 1704, a paper that came to stay, appeared here. It took a very humble name — the *Boston News Letter*. Seventy-two years after that, the year of the Declaration of Independence, there were but thirty-seven newspapers in the United States, or in the territory covered by it. Benjamin Franklin had gone from here to Philadelphia and established the *Pennsylvania Gazette* in 1729. Pennsylvania then had nine newspapers, Massachusetts seven, New York and Connecticut each four, South Carolina three, Rhode Island, Maryland, Virginia and North Carolina each two, and New Hampshire and Georgia each one.

Very soon, however, after that period the number and the size of papers and their influence extended. Today, the press competes with the pulpit as a teacher of morals; with fashion as a regulator of manners; with the courts of justice as a detector, exposé and punisher of crime; and with seminaries, colleges and universities as an educator; and it is through its advertising

department the main-stay of commerce. It presumes to elect Presidents, to declare war, and to compel army and navy authorities to obey its dictum.

In a free government all influences are united — literature, commerce, religion, politics, education, agriculture — everything that exists in a free government is related to everything else, and the press, therefore, has an unlimited sphere. And what an extraordinary thing it is! When I was elected editor, I published some sentiments that I had often uttered without producing any particular impression, and they were received by some as oracles. The editorial "we" is an "x" of unknown power in an equation that is never fully wrought out. The anonymousness of the writers delivers them from responsibility, and the united clamor of the press for liberty lifts them above the law of libel, unless the person referred to was, prior to the attack, an object of general detestation.

Consider what a magic power there is in "these columns." "We have several times in these columns" stated something. And it is the equivalent of the modern throne of majesty.

When we look at a paper we discover that it consists of editorials, edited departments, contributions, current news, advertisements, and a marvelous collection that reminds one of the report of the first French Exposition upon the "mince pie": "Two pieces of paste, the lower paste damp, and a heterogeneous mixture of doubtful digestibility between them." We find the lowest stratum of the press consists of the productions of men whom some one has described as "lost souls dealing for money in everything that will inflame the worst passions of men." That stratum of the press is the friend and advocate and defender of all who make a maintenance by some kind of villainy. That stratum of the press rejoices in tearing to pieces a family previously respectable, and will gloat over the publication of the names of the collateral relatives, going backward to the tenth generation of any person who may be guilty or even accused of crime. Above this is another stratum, which, unfortunately, sometimes lapses into the lower. There the editorials are perfect. One might follow them, and live well and die happily; but all the rest is suspicious. On the editorial page things are condemned in a stinging way; in other parts of the paper the things editorially condemned are advertised in a most encouraging way. Above that is the stratum, the only stratum worthy of permanent respect, where the real motive of the management is to make a useful, patriotic, philanthropic, intellectual, instructive, entertaining paper. Who can describe what the press does for the public from this higher point of view? "Even the second stratum do more good than harm," for the words of the wise are sometimes heard in quiet more than the cry of him that ruleth among fools; and wise persons will draw from these parts of the paper an antidote to the parts which have to be condemned.

The religious press was necessary, after the secular press came into power, because men admitted the principles of particular denominations in the secular press, and because the controlling spirits of the secular press had their own propositions and prejudices religiously considered. The oldest important religious paper in this country was founded in Boston — the *Boston Recorder*, in 1815. It is the predecessor of the *Congregationalist*, which, I believe, undertakes to date from the origin of the *Recorder*. There is a difference between women and papers. Papers endeavor to make themselves as old as possible. The *New York Observer* was founded in 1823, to support Presbyterianism, and it supported it so well, and particularly the Calvinistic part thereof, as to make it necessary to es-

tabish in the same city, three or four years later, the *Christian Advocate*, to defend the principles of that growing communion against the charge of heresy; and the very same year that the *Recorder* declared war upon Arminianism in this city, to wit, the year 1823, ZION'S HERALD was established.

And now, the press besides doing so much good has done a great deal of harm. Every day, if there is no news, they tell us what the news might be if we had it! And if so, what would follow; and everything brings grist to their mill. You cannot get the truth of things or anything else unless you read many papers, dissolve them, and "sterilize" the final result.

As respects religion I will only say that the press, while often a friend, is sometimes a foe to religion. A minister in the West who wanted to preach against the press did not go far astray when he took for his text: "And he sought to see Jesus, but could not for the Press."

I rely upon the University, Mr. President, to send out men who will elevate the press. I said to Charles A. Dana once at a meeting in New York, "Will educated men serve the purposes of the press well?" He said, "No one can edit a daily paper well without a large number of college educated men upon it."

Rev. Edward Everett Hale, D. D.

IT is certainly a great privilege to speak on this subject to this audience. It does not often happen to a man, and it certainly never happened to me, to speak on "Literature" to one or three thousand graduates of a University, men and women who have drunk at the well of English undefiled, and have been taught to drink carefully while they drank deeply at that well.

I am going to bring before this jury a question which has been proposed lately by the brilliant Pennsylvania historian, who is not so well known in New England as he will be — I mean Mr. Sidney Fisher, one of our first historians. In his study of New England, and particularly of Massachusetts, he has put this rather curious question, which thus far the press of Boston has passed by wholly without attention: "What has become of the literature of Massachusetts?" There certainly was a literature in Massachusetts, he says, five and twenty years ago, and the names are circulated of the poets, Bryant, Whittier, Holmes, Longfellow and Lowell — pretty good names for us to conjure with. They are all dead, he says, and who take their places? And then there are the historians, Prescott, Bancroft, Sparks, and others — certainly pretty good names to build up a reputation in literature. And what has become of them? he asks. And where are your historians now?

I don't propose to answer these questions. Dr. Eliot is to speak after me, and he will answer some of them, and the gentlemen of the University will answer them in the next half-century, and the next century. But there is such a pleasure in speaking to the younger generation of people who are to graduate within five and twenty years on what literature is today, and the literature of the future, that I may be able to throw down this bone, upon which there is a good deal of meat for the younger generation to gnaw.

There is in this house—I do not happen to know him by sight, I wish I did—the successful merchant who is at this moment determining in what place and on what conditions he will place the \$50,000 which he is going to give this University before he is twenty hours older. And among the suggestions to him is that he shall establish the Warren Scholarship. And this scholarship is to give some one young gentleman or young lady a thousand dollars a year for five years for the purpose of studying in this country and in Europe after receiving the degree of Bachelor of Arts, or Maid of Arts,

here in this University. And these prizes are to be given to the person who shall write the best essay in the English language, not to exceed two columns in length of the *Advocate*, and to be judged by an impartial committee. And the first of these essays is to be on the question which Mr. Fisher has laid down: "What has become of the literature of Massachusetts?" I don't propose myself to compete for the prize, and I don't propose to answer the question. I am only going to address myself to that part of this company who have already addressed me — many more than would address Dr. Warren, and Dr. Gordon, and Mr. Eliot, and the other gentlemen around me.

They used to write to Dr. Holmes asking if literature was a good career. And would you advise me to go into literature as a career, or advise me to go into curbside brokerage, or editing newspapers, or into the bar, or into the pulpit? This is the sort of letters they will write you. I propose to give answer to that question. I had it put to me thirty years ago. I had a magazine article sent me, when I was an editor of a magazine, and I sent it back, as I did 999 others, and I had a beseeching note from the author, saying, "Why do you send back my story?" I directed my clerk to say that it was our business to make a good magazine, and not our business to instruct young authors. Another letter came, saying, "Yes, but I am sick lying in my bed. I have no support but the writing of these stories, and I wish I knew why none of them are printed." It touched me on the tender side. I wrote this answer: "You call yourself a man, and you are a woman. If I were a woman, I would write with a woman's name, my own name. And you write on a subject of which you know nothing. I admit that many mothers insist on marrying their daughters to foreign counts, or you say so in your article. But I have lived to fifty years, and in truth I never saw such people. That is your position. You say you are lying in bed all the time. I believe that you never saw a foolish man that wanted to marry a real American girl to a foreign count, and unless you have seen that, you don't want to write about that." My soul was all astir. It turned out that it was a man and not a woman! The tone of my letter was good for him, as if it had been Moxie. It turned out that he went to the West. That is a good thing today, Mr. Buckley. I don't know what his business was, but he became and is a prominent man of letters in the valley of the Mississippi. I don't propose to tell you his name. Now what was the secret of this man's success? He never wrote on any subject after I wrote him that letter until he had informed himself on that subject as well as he could. He had something to say. He made indeed a great exception in that to all the writers for the daily press.

And now I am speaking in the presence of professors on the methods of literature, and those gentlemen will join with me in the central statement: If you haven't anything to say, you would better not learn how to speak. And the next step and the last step in the establishment of a literature in Massachusetts will be that the people who are to write are the people who have done something before they begin to write. The one author who is certain, and whose friends are certain, that his works will be read in 2198, is not a person generally thought as such among literary men. His name is Ulysses S. Grant. General Grant's English is well-nigh matchless. His style in English (if we are to take a model) might be considered nearly perfect. General Grant never wrote one word unless he had something to say. He did some very great things, and he had those great things to describe, and he knew how to describe them.

I do not propose to answer Mr. Fisher's question, but I do propose to say to the fathers and the mothers here, to the young

men and the maidens here, to the people looking forward with a wish that they may succeed, as Russell Lowell succeeded, as Holmes succeeded — I will say that these men were men of knowledge, of conviction of profound study and of strong personal character.

If you ask me to compare the Massachusetts of the first half-century with the Massachusetts of the last half-century, I am happy to see that the leaders of Massachusetts sixty, seventy, eighty years ago, were the men who had done something. They had discovered the Columbia River; they had split ice off the iceberg in Labrador and sent it to Havana or Calcutta; and the young men, the Bryants, the Lowells, the Palfreys, who grew up in such a circle of men, could do something, and they made our literature. I look round among the leaders of society now — they do not compare favorably in my mind with the men who cut off the ice or discovered the Columbia River. And I am quite sure that just as far as Massachusetts and New England do anything that is worth doing, so far will New England and Massachusetts have a literature.

Bishop John F. Hurst

PERMIT me to bring from the banks of the Potomac to Boston University most hearty congratulations. It is not "all quiet" there at this time — very busy, very intense.

I would like to say that in whatever land one goes, to whatever shore he sails, into heathen lands, under every sky, one finds today men who have graduated from Boston University, always intensely American, always true to their pledges; and you can trust them as Vermont can trust Dewey at the antipodes.

We never think of Christianity as a thing of yesterday, and not of tomorrow; it is the one perpetual force in the world. An American on the platform of a train in Southern India found a Brahmin also waiting for the train. Said he, "You are an American; I am an Asiatic. You belong to the 'conquering faith'; I belong to a 'dying faith.' There is not a single ethnic faith, save Christianity, that is not on the road to the graveyard; not one has the power of propagation — there is for them no tomorrow." This statement is exact truth. Why is it? Simply because Christianity is ever young, ever looking toward tomorrow for a wider horizon and a larger career.

The Christianity of today has its incarnation in the church. I will admit that oftentimes the church takes the temperament of the times; that it has often lost its temper and gone astray; but we must remember that the church never professes to be, nor is, the "perfect" thing. It is a human thing, with human frailties; but it has always had, as history proves, the reserve power to correct its own errors.

In all history there is not a more daring thing, for which our vocabulary has no name, than the attitude of a few citizens of a province of the Roman Empire, who, looking out with complacency on their century and upon the future, said: We have no fear of the future. The answer to them was: Look at the universities, the great schools in Athens, growing for four centuries. Yes, said these men, but their philosophy is on the decline, rapidly disappearing. A century before the Incarnation it had lost its hold upon the popular mind. These men proceeded with utmost deliberation to locate new schools, as if the old world were antediluvian, and deserved to be forgotten. They parcelled out the world as far west as the Pillar of Hercules into four school-districts — Antioch on the farther east, Asia Minor westward, and in Africa the two great schools of Carthage and Alexandria; and they and their successors sent far and wide for students. I know no greater bravery than that.

And the schools began to grow and develop. In their culmination they met persecutions. Nero knew how to slaughter Christians in the Roman Coliseum — that was his highest conquest; he had none in the field of ideas.

Now those men in those four schools of Christian thought varied much from their generation. Some were superstitious, some devoted to their particular school within the Christian Church, having pardonable errors in an ethical sense, but they were brave, and they did not flinch. Some went up the Nile, some into forests never to appear again; but they were full of the beatitudes of Christ.

But another period came — the mediæval period. The church had a task such as it never had before — the conquest of the unconverted and the un-Christianized tribes, stretching as far as the Roman Empire extended, as far as Parthia, eastward to India and westward to Gibraltar. Now who could codify their laws, sing their legends, gather up their history? Charlemagne sent to England faithful men, learned scholars, and new universities began to arise. Charlemagne carried the university around with him, and when there was no fighting to be done, there was an immense amount of learning in the Schola Palladina, the attachment of the Emperor's palace. So the universities began, mediæval schools — first Padua, then Paris, and the great school at Prague which produced Jerome of Prague and the immortal Huss. The aspiration of the church was for great schools. Universities of a different grade began. From Byzantium on the east and from Constantinople there came fugitive scholars, after the capture by the Turks. There appeared the humanism of the times, and by and by such men as Reuchlin, and Martin Luther, and Melanchthon; and soon you have the beginning of the nineteen universities of Germany, all continuing through the Reformation down to the present time, the twentieth university being Berlin of more recent formation. All through these centuries the church has been the mother of universities.

The church is charged with being on the side of ignorance. That is not the fact. The church itself has in no case been on the side of ignorance, but always on the side of the widest and farthest knowledge. Look at it as it appeared here in Boston and at Plymouth. The "Mayflower" came over. It is hard to tell how many authors were in that little ship. And one of the first dreams before the oldest colonist of the "Mayflower" company had died was for a great university. And well was it planned, for Harvard's motto is, "Pro Christo et Ecclesia." Our great schemes of education came from these colonists. All the schools for higher education began with theology. When Cotton Mather graduated at Harvard, the subject of his graduating thesis was, "The Divinity of the Hebrew Points." Imagine such a subject as that today! But theology began it. Look at the little William and Mary College on the banks of the James River, where the entire course of study was theology. So with the various New England colleges. As at Yale, so at Princeton. It was the same feeling of the church toward the college; and that work has been going on from that day to this. No hostility, but an everlasting unity, a beautiful, sweet friendship.

So was it in Holland. When she had thrown off the yoke of the Duke of Alva, her first thought of freedom, her first cry for deliverance, her first psalm of thanksgiving, was: let us build a university. And there arose the University of Leyden. And thus across the Channel in England; university men were raised up. And so when young Harvard was started, it was young Cambridge from old Cambridge as far as the professors were concerned. Out of Cambridge came the church, with highest intellectual and educational aspirations.

And so I would give as the motto of Boston University for the future: "The Broadest Christian Scholarship for All the Years to Come" — scholarship with the Word of God at its base, but the widest scholarship, embracing all fields and fearing no results.

President Eliot

I HAVE received no special mandate to express to you the sentiments with which other colleges and universities participate in this auspicious festival; but I think I know how the older American institutions of the higher learning now look upon the birth and fortunate youth of a kindred institution, and that I can interpret to you some of the grounds of these elders' good wishes.

Many American colleges have been founded under circumstances which made manifest at the start strong antagonisms in theological or social opinions and practices between the pre-existing and the newer institutions; but no such antagonisms or oppositions have been encountered by Boston University. The educated community has learned that the cause of all institutions of higher education is in reality a common cause, to be promoted by the hospitable greeting of new comers to the field, and by cordial co-operation between the different institutions which partially occupy that field. It has learned that the common cause is weakened by public strife between different colleges and universities, and even by covert attacks on one another's methods and policy. Not more than twenty-five years ago the habitual attitude of the New England colleges towards each other could be correctly described as an armed watchfulness, which naturally and easily passed over at not infrequent intervals into a state of active hostility. The denominational quality of the colleges and the severity of denominational antagonisms led to bitter criticism each of the other, which was all the worse in its effects; because conscientious and founded on serious convictions. Gradually this state of suppressed warfare between colleges has passed away with the denominational intensity which was its principal cause.

It may be asked, however: Can existing colleges and universities really welcome with sincerity a new college or university to the limited field of the higher education? They can, and they do; though of course the creation of new institutions might in a given community be carried too far. To determine beforehand this limit of fruitful creation requires, it must be confessed, a wisdom at once cautious and sanguine. In organizing education the bold experiment often succeeds, where a timid one would have failed. For example, one would not have supposed that three medical schools, each connected with a college or university, could be successfully carried on in Boston; and yet three such schools are in full career, each renders a valuable service to the community, and because these diverse institutions exist here, Boston is a more influential medical centre than it would be if there were but one medical school instead of three.

It often happens that institutions of education carried on by different bodies of trustees, and varying in regard to age, constitution, and methods, bring about in the community a greater diffusion of the higher education than would otherwise be accomplished. This kind of public service Boston University has illustrated during the first twenty-five years of its life, although established, or rather because established, in close proximity to Harvard, Tufts, and the Institute of Technology.

The founding and development of Boston University is due in the first instance to the Methodist Episcopal Church — a great denomination in our country as regards numbers, wealth, and general effectiveness. The brief history of the University demonstrates the extraordinary change which has taken place in the real management of institutions of denominational origin. For more than a century in the early history of Harvard College every person connected with the institution as governor or teacher had to be connected with what was then the estab-

lished Church of Massachusetts. That a single Baptist should be a teacher in Harvard was an intolerable scandal. In the Roman Catholic colleges of today every governor and teacher must be a member of that communion; but in the colleges of the large Protestant denominations denominational management no longer means necessarily this invariable consignment of the students to teachers connected with one denomination. On the catalogues of Boston University are found the names of teachers and administrative officers belonging to a great variety of denominations; and I need not say that students of every possible mode of religious thought have always been welcomed to its halls. A great gain in religious toleration is recorded in this striking change in the management of Protestant denominational institutions of the higher education.

I must further felicitate Boston University on the reflex influence which an establishment of the higher learning, so conducted, has on the denomination which gave it birth. Although the founders of Methodism were men of thorough education, it came about in process of time that the denomination attached less importance to learning in its ministers and teachers than to other qualifications. Nevertheless the foundations of this University were laid on a pre-existing theological school, where men were trained for the ministry of the Methodist Episcopal Church by inducting them into the various knowledges on which sociology, theology and sacred oratory depend. When out of this theological school there arose schools of all sciences and all professions, a great denomination, which had especially addressed itself to the humble and the uneducated, claimed a place among the promoters of the profoundest and loftiest learning. It put itself on a level with the other great Protestant denominations, like the Congregational, Baptist, and Presbyterian, as an advocate and promoter of sound knowledge as the firm basis of sound faith and practice.

It is a touching and inspiring fact that many of the most important benefactors of Boston University have been men and women who themselves received but scanty education. To such men all our endowed institutions of learning have been indebted; but in the older institutions it is natural that their grateful sons should claim the first place in contributing to their maintenance and enlargement. Thus at Harvard University during the past thirty years, which has been a period of considerable enlargement, the gifts of graduates of the University somewhat exceed in amount the gifts of non-graduates of the institution. But in a new institution like Boston University an analogous support from its own graduates cannot be expected until thirty or forty years have elapsed since its birth. It should always be remembered that in its earliest years it owed much to men who never knew by personal experience how a thorough training in youth may enlarge and enrich the whole life of the recipient. In the faith and hope of such men there is something pathetic as well as inspiring. All institutions of learning must sympathize with their beneficent generosity, and must desire to make it fruitful and lasting.

As the older institutions for whom I speak contemplate the growth already attained by this young ally, they marvel at the contrast between their own slow and painful development and the rapid progress of this University. In two hundred years Harvard did not reach the stature which Boston University has reached in twenty-five. The contrast teaches that institutions of education, like individuals, in great part derive their resources, powers, and characters from the society to which they belong, and share the fortunes of that society. Therefore, in wishing increasing health, wealth, and influence to Boston University, we are also expressing the plow wish and expectation that Boston and New England continue to develop all the material and spiritual elements which make peoples robust, rich, and righteous.

THE FAMILY

BOBOLINK'S SONG

MABELLE P. CLAPP.

Down in the meadows a bobolink's singing,
Sunbeams are lurking in each liquid note;
Breath of the clover, where white clouds are flinging
Soft, dimpling shadows as onward they float
Dreamily slow through the blue seas of heaven;
Droning of bees in the linden's gay bloom,—
All this, and more, in the melody hidden,
Drifts like a perfume through my quiet room.

Out where he's singing the south wind is blowing,
Rippling the grasses; and, perched on the wall,
There just beyond where the daisies are growing,
Saucy-eyed chipmunks respond to his call.
Is there a nest in those tall, swaying grasses,
Wee speckled eggs, and a dear brooding mate,
Chirping contented, as on the wind passes?
Is that the cause of his glad jubilate?

Bobolink! Bobolink! were the day dreary,
Hidden the blue 'neath skies of dull gray,
Would you be singing then, brave and so cheery,
Blithe little Bobolink, tell me, I pray?
Hark! he is answering down in the meadows,
Sweeter and softer the merry song grows:
"Somewhere the sun shines, or else were no shadows
Darkening the meadows! God knows, sweet, God knows.

"Knows where the nest is hid 'mid the clover—
Birdlings and mate, they are safe in His care;
Raindrops may fall, but the clouds will pass over;
Aye! and tomorrow, perchance, may be fair!
Why waste the moments in dreary repining?
Singing will brighten the rainiest day.
Cheer up, my sweet, for the sun's always shining
Somewhere behind the clouds of dull gray!"

Thoughts for the Thoughtful

For who that leans on His right arm
Was ever yet forsaken?
What righteous cause can suffer harm
If He its part has taken?
Though wild and loud,
And dark the cloud,
Behind its folds
His hand upholds
The calm sky of tomorrow!

—Whittier.

* * *
The heaviest part of sorrow is often to look forward to it. —Pusey.

* * *

There is no such Ithuriel spear to try our spirits as the little every-day occurrences of our habitual life, as its most common joys and sorrows. —Rev. John W. Chadwick.

* * *

God stirs many men's spirits; some listen and act; some listen and turn away to their own selfish dreams. Oh, what a difference! It is the action or the inaction that shows the man. —Pilgrim Teacher.

Every duty, even the least duty, involves the whole principle of obedience. And little duties make the will dutiful; that is, supple and prompt to obey. Little obediences lead into great. The daily round of duty is full of probation and discipline; it trains the will, heart and conscience. We need not to be prophets or apostles. The commonest life may be full of perfection. The duties of home are a discipline for the ministries of heaven. —H. E. Manning.

* * *

As a bit of glass, when the light strikes it, flashes into sunny glory, as every poor little muddy pool on the pavement, when the sunbeam falls upon it, has the sun mirrored even in its shallow mud, so into your poor heart and mine the vision of Christ's glory will come, molding and transforming you to its own beauty. Those rays of His beauties will pour right down upon us, "as with unveiled face," reflecting, as glass does, the glory of the Lord, we "shall be changed into the same image." —Alexander Maclaren, D. D.

* * *

An' put this down, too: *Get a dinner-time for the soul.* Depen'pon it, friends —you can no more go with nothin' but breakfast an' supper for your soul, than for your body. You'll get all faint, an' lose your appetite, and be all upset with that. There's lots o' these here poor weak creatures that can hardly manage to crawl through the week from Sunday to Sunday — why, they'd hold up their heads an' be good-lookin', well-to-do people, if they would only try this. Get away with the Lord for a quarter of an hour, get the dust o' the world washed off, an' a bit o' waitin' 'pon the Lord, an' you'll start again so fresh an' so strong. —Daniel Quorm.

* * *

I asked the roses, as they grew
Richer and lovelier in their hue,
What made their tints so rich and bright.
They answered: "Looking toward the light."

Ah! secret dear, said heart of mine,
God means my life to be like thine,
Radiant with heavenly beauty bright,
By simply looking toward the light.

—Mrs. D. W. Gates.

* * *

So long as we can serve God by activity, let us do so. When the time comes for manifesting Him in weakness and pain by the life of cheerful, dutiful, uncompromising sonship, let us do so. It will be easier to do it, if in some measure we can look back on a not quite useless or unfruitful past. Patience is harder than activity; to sit still less easy than to move about. Yet the sick-room is often more potent in its testimony to the faithfulness of God than a pulpit that sounds forth in sonorous eloquence the message of the Gospel. How to use life, we think we all understand. How to face death calmly and meekly can be learned only in one way. —Bishop Thorold.

* * *

Every heart needs comforting in tribulation, when heavy burdened and sore taxed. But true comfort is found in added strength and courage for the duty of bearing up and pressing on, not in being diverted from the sense of need, or deceived as to its reality. Comfort is a stimulus and a tonic, not a narcotic or an anodyne. If one cannot relieve us from our sorrows, or incite us to fresh hope as to their ultimate outcome, let him not suppose that he can give us comfort by smooth words of pity or sympathy, or by conventional suggestions that ours is the inevitable lot of man. . . . All of us ought to have comfort — strength and courage — in the consciousness that the divine Stand-by is ever at our side, and is sure to sustain us to the end. And if we ourselves are

comforted, we shall be a means of comfort to others. Our cheer and courage will be contagious; and we shall speak words of hope that may prove words of life to those who were at the point of despair. —H. Clay Trumbull.

CUPS OF WATER

KATE SUMNER GATES.

WHAT is more refreshing than a glass of pure cold water when one is thirsty? What a simple service to render — hardly worth mentioning, much less deserving a reward! And yet what a large proportion of our happiness in life comes from receiving "cups of water!" Much of our journey in life is over a weary, uphill road. There are long, uninteresting stretches where we must just trudge along without any special inspiration. No one else can go over the ground for us; but how a bright smile, a cheery word, or a little act of helpfulness, changes the looks of things to us! You know the story of the little boy who came to his father crying because he had cut his finger. "Yes, yes," said the busy man, "but run along. I'm busy, and I can't help it." "Yes, you can," sobbed Johnnie. "You could say 'Oh!'"

Do we say "Oh!" with heartfelt sympathy always when we might at least do that?

"These things are small,
They may be nothing, but they are all."

There is probably not an hour in our daily lives when we may not give a cup of cold water in some way to some one. Our hearts burn within us when we read how the brave Sir Philip Sidney passed the water for which he was himself suffering, on to a private wounded worse than he. But do we not have opportunities time and again to put away, to pass on to others, much that we long to keep for ourselves? A soldier in our own war burning with thirst refused to touch the canteen lest the blood from his torn lips should spoil the water for his wounded comrades lying near. God only knows how many times every day simple, earnest souls, who never dream of being heroic, do things just as worthy of honor.

It may not seem as self-sacrificing, as heroic, to be always ready to speak cheerfully when one's own heart is aching, to be willing to do the little unobtrusive acts of helpfulness instead of the more conspicuous ones, to have "a heart at leisure from itself to soothe and sympathize," but is not the governing principle the same?

But true as true can be it is that the little thing which makes the moment great is never all done at the moment. We must grow day by day, hour by hour, minute by minute, into the "measure of the stature of the perfect man." There is the power within the humblest of us all to bless those with whom we come in contact. We may not realize the gift we bestow, and they may not be conscious of receiving it, but if we are loving, true, hopeful and unselfish, if we have come so near to our Master that we have caught a bit of His spirit, then those we meet will go on their way rejoicing. We shall have given a cup of water, and the one who has received it

will be refreshed and strengthened. As for us, "We shall in no wise lose our reward."

Longmeadow, Mass.

Motherhood

Mark'st thou the strange, sweet radiance in her eye?
She has been near to heaven's shining portal.
And there, while Death and Life stood watching by,
Hath plucked, with trembling hand, a flow'r immortal.

—ESTHER COTTRELL, in *Ladies' Home Journal*.

THIS MOUNTAIN

A MOUNTAIN of difficulty? Yes; very high, very rocky, very hard to climb, and no possible way of going round it. What shall I do? I will "possess" it; it shall be mine; I will conquer it; it shall not overmaster me. I will make of it a delectable mountain from whose heights I shall see God more clearly. Spiritual mountain climbing is good for spiritual health. There was a mountain in Canaan where the Anakim were, and walled cities, one of the hardest places to conquer in all the promised land. But there was a man who chose that hard place. It was worth while to get possession of a stronghold of which all the rest were afraid. The battle requiring courage is the one which brings honor to the victor. He knew he could not possess that mountain alone. "Without Me, nothing;" "through Christ, all things." "Therefore give me this mountain; I shall be able to drive them out, as the Lord hath said." Oh, the delight of that healthy glow of the soul under the breath divine! Give me this mountain of self, make me victor; this mountain of mysterious providences, make me possessor; this mountain of disappointment, let me tread upon it, and from its lonely heights see glorious heights beyond; this mountain of responsibility, give me it for Thy glory. Give me this mountain of rich spiritual experience that I may show forth Thy praise.

Life would be dull and flat if there were no hills in its landscape, and we should have poor spiritual muscle if we could always find an easy way round them. This mountain to which you have come this very day may give you the broadest and most inspiring outlook you have ever had, if you patiently and courageously ascend it; and the rose light of God's love and care will soften the outline of all that lies beyond, even "to the uttermost bounds of the everlasting hills," those heights not of toil and sorrow, but of recompence and rest. — *Christian Advocate*.

ONE OF OUR POETS

THROUGH the courtesy of the *Banner of Gold* we are enabled to present the accompanying portrait of one of our valued contributors for many years — "Meta E. B. Thorne," a true poet, who has swept life's harpstrings with a sure and sympathetic touch that has thrilled and comforted bereaved and burdened souls wherever the music of her song has penetrated. Not many of our readers, perhaps, are aware that Meta E. B. Thorne is the wife of the late Rev. Justin S. Thompson of the East Maine Conference, who died in Dresden, Me., in April, 1894. After her husband's death, with her five children, Mrs. Thompson returned to her early home in Wisconsin, and is now residing at Poyntette in that State. The fruit of her busy pen, both poetry and prose, is constantly appearing in various leading pe-

riodicals, especially the religious press, throughout the country. From the appreciative sketch of Mrs. Thompson by Henrietta J. Bevitt in the *Banner of Gold* we excerpt the following paragraphs: —

"Madison, the beautiful city of lakes, seems a fitting birthplace for this glad child of nature. Here, too, she was educated, and though brimming over with life and fun was a constant reader, so that at home she was often called 'a walking encyclopedia,' to

leading papers and magazines, she was a frequent contributor during her twelve years' residence in the East."

INSANITY AMONG WOMEN

A N astonishment proportion of the women now confined in lunatic asylums throughout the country are wives and daughters of farmers. The number is so large, as compared with those in other stations in life, that it ought to awaken a concern among farmers to know why this is so. If the cause of this dreadful calamity can be discovered, it is possible that a remedy may likewise be found.

The woman who keeps the house and makes the home, if she be true to her vocation, always has a lonelier time than her men folks. She does her work in the house. The same familiar objects confront her from day to day. There is very little change or variety, even when she is a resident of a considerable community. The husband and sons usually work out of doors or "down town;" they come in contact with other men, and there is constant variety in their lives.

Now if the town woman is in danger of stagnation and of depression of spirits by reason of a too deep absorption in her home work, how much larger is the chance that her rural sister will become dull and sombre-minded because of the everlasting monotony of her isolated life. She may have no neighbors within a mile or more; she may in the beginning have so many home du-

ties that she believes it impossible to get out of the house. As the years pass, what seemed at first necessary becomes a habit, and the woman becomes, to all intents and purposes, a recluse.

Isolation and monotony tend to melancholy, and melancholy tends to insanity. Perhaps many a woman who is now a hopeless lunatic might have been spared the calamity which has befallen her and been saved to her family and the community had her friends taken her in time and insisted on breaking the monotony of her daily life. Unfortunately men are not always as thoughtful as they ought to be. Their work demands their attention; they are troubled by this perplexity and that; the woman seems to be absorbed in her work; they do not perceive that her spirit is fluttering against the bars of the prison which circumstance has built around her.

There is, however, no excuse for this careless treatment of the wife and mother. No man is justified in degrading her into a household drudge, or in permitting her to voluntarily degrade herself, if he can prevent it by any means short of physical compulsion. There is not the slightest reason why the youthful lover should degenerate into the cold and uncommunicative husband. There is every reason why the solemn obligations to love and cherish should be remembered and carried into actual practice. This is true in city as well as country, but the husband of country woman ought to be specially solicitous to display his affection and interest so as to fill the mind of his wife with pleasant thoughts and thus prevent that brooding loneliness which saddens the heart and is frequently the prelude to madness.

Since it is loneliness and monotony that unhinge the brain of the woman, the obvious thing for her husband to do is to see that she takes a proper amount of recreation, coupled



META E. B. THORNE

with occasional change of surroundings, as well as make the dwelling a centre of neighborly activity and pleasure. — *Central Christian Advocate.*

NOT FOR ME

Blessings I cannot count — a host —
About my path I see;
Yet some things that I wish for most
Are not for me.

Shall I, then, sigh away my days
In fretful discontent?
Nay, but resigned, in happy praise
Shall they be spent.

Youth's vivid hopes and thrilling dreams,
Its springtide and its glee,
Its merry mounts, and rushing streams,
Are not for me.

But I will love the quiet vales
And slopes of sunny lands,
And to the duty that prevails
Will put my hands.

Wealth brings no treasures to my feet
For me to use, and give;
But air and light and flowers are sweet
To those who live.

And fame and influence and power,
High service, noble deeds,
Are not for me; yet I each hour
Can sow good seeds.

And while strong faith and love are mine,
To God I leave the rest;
He chooses where His light shall shine,
And He knows best.

— MARIANNE FARNHAM, in *Christian World* (London).

WOMAN'S LARGER MINISTRY

MRS. ALICE FREEMAN PALMER.

[Abridged from the stenographic report of an address delivered before the graduating class of the New England Deaconess Training School, on Wednesday, May 18, in Tremont St. Church.]

YOUNG LADIES OF TRAINING SCHOOL, AND FRIENDS: None of us, I think, can have been here this last half-hour during these touching and beautiful exercises without having a very strong sense of the deep and unusual significance of the occasion. It is not that it is so unusual for young women to consecrate themselves to the service of others; it is not that we are unfamiliar in our great churches with splendid womanhood breaking at the feet of the Master the precious alabaster box of ointment whose odor fills the house — that we are used to, in this blessed Christian civilization of ours, in our New England; but I think it must occur to us all that the method and the manner of it bring a new significance and a new hope into our Christian work.

There are three things that men and women have never questioned the right of women to do. In all the discussion — some of it so futile and so foolish — that has been going on these last few years about the sphere of woman, I cannot find that men have questioned anywhere, in any time, in any country, under any creed, our right to do three things — the right to take care of little children, of the poor, and of the sick and the aged. But here is the difference: In the past we have done it in an amateur way, but today we see young hearts and lives trained for service in these three great fields of life in expert fashion, and the difference is worldwide in effectiveness and spirit.

AMATEUR vs. TRAINED WORK.

How have we done it in the past? With our hearts full of love and anxiety we have cared for and taught our little children, in the home and in the school, and only until yesterday we thought it perfectly proper and suitable, even in our New England, so proud of its education and its schools, that any good woman who wanted to earn a little money should open a school. We said, "Of course she can teach a school, particularly a

school for girls." We never asked whether she had any special preparation — we never demanded it of her. I heard only the other day, in the State House, a man who has influence in this community saying, "Anybody can take care of little children. We don't need bureaus for that. Anybody with common sense can educate a child." The old amateur idea has not yet passed away, though a great new change has come over the face of our public and private school life, and we are now insisting that we want experts for our children, particularly for our little children. We want not only men and women of pure hearts and loving minds, but we want them trained carefully and patiently, devoted to the very best possible ways of teaching little children in those critical years which are molding all their future faster than we know; and the teaching is coming to be, beyond all that we middle-aged and older people realize yet, a matter of profound study and devotion. "No more amateur teaching for our little children," is the watchword. As we are training our young doctors at home and abroad, that through long years of most patient and expensive study they may be wise enough, if God gives them wisdom and grace, to heal the bodies of little children, so teachers, bringing their great gifts, long training, and patient study, are asking, with their college honors on their young heads, if God will give them wisdom and grace to be wise enough, not to teach Greek in a college, but to teach a little child in a kindergarten. You gentlemen hardly realize — you have been so busy this last third of a century since our great Civil War closed, with so many mines to open, forests to cut down, railroads to build, and business to found all over the land — how in this matter of teaching the children you have put the education of a nation into the hands of girls and young women. Do you realize, you women even, that the public school year of half a million children in our Commonwealth of Massachusetts is drawing to a close? Do you realize that of the army of twelve thousand public school teachers in the commonwealth only a thousand of them are men, and the rest of the training of a nation, a great republican nation, has gone into the hands of women, the first time in history? A nation has ventured to make this great experiment of training its governors at the hands of girls and women! So far have we come, in Massachusetts, in our first great sphere of the care, the nurture, and the training of little children.

But we women have always had a right to take care of the sick. We have done it in the same old amateur fashion until yesterday, as it were. We inherited the rules of this and that and the other from our grandmothers, and with a great love, and often a breaking heart, we fought death as we could beside the beds of those we loved. But the trained nurse has come into the world. With her expert training she stands by the side of the surgeon and physician, with his new scientific knowledge. The day of the amateur is passing away; and in the streets that are thronged and feverish, and into the homes of the poor, Christian men and women are wise enough to send the trained district nurse, in her beautiful ministry of salvation to souls when the body is racked with pain. It is the same thing in charity. We have had the care of the poor, and we have done it in the same old amateur fashion. I have a very old neighbor out in Cambridge who put the matter to me very forcibly last fall. I was with her when her beautiful young granddaughter came in from school and tossed her books on the piano, and my neighbor looked up and suddenly said, apropos of nothing: "Have you anybody in your colleges and universities wise enough to teach my little granddaughter her duty?" I looked at the beautiful girl of fifteen, and at her white-haired grand-

mother, and said, "What do you mean?" "It looks so difficult to me," she said, "so very difficult as I look out on the century that belongs to her. It does not belong to me." Then (eighty years has a right, you know) she began reminiscences of the Boston of her girlhood. She said: "When I was a girl in Boston, more than sixty years ago, I am sure, as I think of it, that I did my whole duty, public and private and religious. If I was a fairly amiable daughter in a large family — which wasn't always easy; if I went to church three times Sunday — which was the fashion in those days; if I gave a hot cup of coffee and a thick slice of bread and butter to all the tramps at the back door, I was sure I did my whole duty. But who will teach Dorothy her duty in the difficult days ahead of us in Boston?"

That was the old amateur fashion of solving the problems of charity sixty years ago. Today we know better. Today you are studying your sociology, your political economy, your history, your civics, and you are beginning to know — you in the class are yet to know — how much brains it takes to be "good" today in Boston — not simply good in intention, but how much brains must be mixed with every day's duties in the difficult work of being good today in Boston. The amateur times have passed, and your presence here, young ladies of this class, shows to me, more than anything else I have seen in a long time, that today, to do Christian work, we must bring cultivated brains and vast and efficient training. It doesn't end with one year — you will find it doesn't end with two years, but has then only just made a beginning. That, it seems to me, is the vast significance of this occasion — that the Church of God, with a new determination, will bring to her service not only all the noble impulses and consecration of heart which her saints have forever set before us, but that we will summon for our Christian service, in our city streets, under the shadow of our churches, "in His name," the best training we can give, for the salvation of our little children, our poor, our aged, our friendless, our sick, and all the souls that need to be taught the way of life.

What is

THE HOPEFULNESS OF IT?

Has the movement come too soon? Do we need it? It seems to me we are not wise enough today to see into the future, to understand how greatly we have needed it, how late it has come. We need so much to penetrate into every dark place with the gentle hand of a woman's love, to aid with a woman's faith our brothers in the pulpit, at the sick bed, and in the counting-room. Wherever a Christian man stands, in country and in city, we need so much these trained young Christian workers, that one wonders that we waited so long to summon them. When I parted from the greatest historian of our own country two years ago — the man who, it seems to me, has written the best book about us, and understands us even better than we have understood ourselves — Mr. Bryce suddenly said, "Don't make a failure of it." I said, "You certainly don't expect us to do that, our great optimistic friend?" He only added, "Don't make a failure of it in your city government. Don't go on twenty-five years more as you have been going. If you make a failure of it in America, you have set us Liberals back a hundred years. Don't make a failure." That was before the last New York election, before a good many things that make Christian men and women sorrowful in these later days. Those of us who are old teachers of the children, know that the Christian minister was right who kept talking about the explosive power of a new affection. It is no use to say "Don't" to the children. In our city streets we have got to say, "Come! Do something much more charming and interesting than these things we do not wish you to do." We have got to

apply the explosive power of a new affection. Just so our friends on both sides of the sea who are frightened for us in the mistakes we are making, and are crying, "Don't make a failure of it, for our sakes rather than your own," must have the answer in the lives of these young girls. Our church must send out both young men and young women who can say "Do," and "Come with us." That is the great hopefulness of it — that where so much has got to be done, and done so quickly, we see those who are training themselves as soldiers. In days as dark and uncertain as these in which we are standing, it seems to me a great light on the horizon, that in the school-room, in the hospital, in the sick-room, in the home of poverty, in the haunts of wickedness and cruelty, our young Christian womanhood is going out and putting its white light right down beside lives we have mistakenly called "lost," and lifting them up. We as a nation these spring days have undertaken to help another nation put her house in order. What about our own? How many of us, with tears in our eyes, have asked that question during the last three weeks! Shall we take the cup of salvation, without trembling, and call upon the name of the Lord, in days such as these?

The hopefulness of the great Methodist Episcopal Church in commissioning her daughters as well as her sons, in training them for active, aggressive Christian service, gives me great joy, and I congratulate you on it with all my heart. What shall we ask that these classes of young women fit themselves to do in days like these, when we, seventy millions and more today, shall before their hair is gray be one hundred millions; when we shall not rest any more between our two seas, but are spreading the story of what we believe to be Christian freedom thousands of miles beyond the old America? What is it we shall ask our Christian workers to do? By the mouth of one of their own class they have given themselves inspiration. And so, this afternoon, one feels that at last we are coming to a simple, practical, serene realization that we, as a Christian nation, are setting before the nations of the world this year, as the flag that flies when our guns are booming across the Pacific and the Atlantic, the great fact that there is only one life in the world — the Divine life; that there is no more "mine and thine," but that we are His; that life is one, and the children of the Lord are one; and that past the separations of seas, and creeds, and nations, the other sheep shall come who are not of this fold. I hope that this class will train themselves to interpret the beautiful meaning of the great, glad, permeating life of God in the world. It is a great thing to have courage — to say that we will appropriate the meaning of those last words of our Master: "As my Father hath sent me, even so send I you." The "even so" takes a great deal of courage. It is much easier to be servants than friends; much easier to take orders than to originate them; but every child of God today in the difficult work we Christians have to do in this modern civilization of ours, must be original in service. We must remember He called us "friends" because He said He told us all His secrets. He had not treated us as servants and given us orders, but He said, "I have told you all things that My Father hath committed to Me. I have taken you into My councils. You must be friends. Even as I came, so send I you." Original service! Goodness is always original. Young ladies, remember it, and remember that these friends have trained you to be leaders and friends — not followers, but leaders.

And what shall the leaders be today in this changed condition of things in which we have found ourselves, before which the church of God stands face to face? — a perfectly new condition, I venture to say. I

believe New England has changed more in the last forty years in her conditions than France has changed in the last four hundred, than China has changed in four thousand. The conditions to which I was born are not yours, young women. You have another world to face. I was born into the village land. Do you remember that in 1840 there were only nine per cent. of all the people in the United States that lived in cities of eight thousand inhabitants and over? We were a village community, as far as we were a community at all, between the two great oceans. Today a third of us all in the nation are living in cities, and one of our great landscape artists is right when he says the work of the next hundred years will be done in cities. It is cheaper, it is easier — but oh! the waste of life in the cities. A friend of mine and I had an experience this winter in Boston which illustrates this. I suppose that all would-be philanthropists have such set-backs now and then, to make them humble. We felt one day that we had done a good week's work. When we came home, we said, "Now, that is done. There is one thing that will last." There was a poor little white-faced widow in a wretched cellar, here in Boston. Her husband had been brought home dead from a railroad accident last fall. There were six babies, nothing more, about her skirts. The last crust had come. We found a saint on a farm about thirty miles from the city, who said, "My children are all in their graves. There is room for them all." Now, you can imagine our satisfaction when at last we saw the white-faced little woman and the babies in arms and about the skirts all safely on the great farm, with this good mother to welcome them. And as we saw them among the pigs and chickens, we could already see the color coming into their faces, and we said, "There is a whole family saved." The content with which we came back to the city! And imagine our dismay when, two weeks later, the little widow had fled, with all her flock. It took a long time to find her, because we discovered her at last just in the one place where you would imagine she would never have appeared again — in the same dark, wet cellar, without a crust. And I was such a bad philanthropist that I was indignant with her. I said, "What can you mean? [You see; I am giving you a lesson of how not to do things.] Why have you done such a thing? What have you come back to this cellar for? Why didn't you stay in the country? Were they not good to you?" "Yes, they were angels." "Didn't the children have enough to eat?" "Yes, they liked it very much." Well, at last she took her apron down from her eyes, and standing up against my indignation, when she had no more excuses or explanations to offer, she simply settled upon this: "You meant me well, I know. You meant me kindly; and I am very grateful for it; but just the same I have come back to the city, and I am going to stay, because I always did like peoples better than stumps!"

There is the secret of it. Now, I tell you this because I want to make a suggestion. I ask you to go out into this complicated, difficult, desperate problem of saving our city life; I ask you to go with a great sense of the one rich, Divine life that is in the world, of which we are all a part; and if you can keep that in your eyes all the time, you will have the second great gift. I want to ask, also, that you will go with permanent cheerfulness, because I have become used, I am sorry to say, the last few years, to sad philanthropists, who carry a look of gloom about them. It is often physical weariness; it is often disheartenment. Last year I saw a great English philanthropist, a noble Christian who is giving his life to the service of the poor in London. He was one of the saddest and tiredest looking men I ever knew — he carried a haunted look in his eyes; and one

day I ventured to ask him about it, and to say it seemed to me a very serious thing for a philanthropist and a Christian philanthropist, to be so sad. And he said: "Madam, if you had lived among the sights I have lived among the last eighteen years, you would never smile again." Quite likely, for I have seen sights in London which took the smile out of my heart for a long time afterward. But I have only this to say: If you are to do the gracious and beautiful work to which you have set your young lives, there must be no sights in all God's earth so sad that you cannot smile, and smile in the faces of little children, and smile in the faces of sick mothers, even the day after. Why? Because, not otherwise, believe me, can you do the beautiful, splendid work to which you have set your lives. You must keep cheerful. You must believe, with Aurora Leigh, that you are still young and strong, and sure of God. Morning after morning, no matter out of what tragedy you went to sleep, you must be able to say, "God's in His heaven, all's well with the world," if you want to do His work. So I command to you that you

KEEP YOURSELVES GLAD,

that you believe in Him so much, whom you serve and whose you are, that in the midst of the sorriest and saddest things in life you keep a smile in your heart, to shine through the tears in your eyes. If you can do this, you will be strong and of good courage, and in confidence will be your strength. "In quietness and in confidence" you will keep your strength. This is what we are asking for you all, that you should go so gladly, so cheerfully, on your way, that your lives shall be kept beautiful. You will find many discouraging things. Let me remind you of what, a long time ago, when I was a senior in college, my great Christian college president said to me, and I pass his message on to you. A group of twelve women in a class of one hundred and fifty men in those days! We were lamenting that we must go out of the Association Halls into a world that would not be one of enthusiasm and good comradeship and faith in each other, and our president said: "If this university has done what it meant to do for you Christian students, you will not need to go to find your atmosphere. You will make your own atmosphere." I beg you to keep your years beautiful, to make your own atmosphere pure and sweet and glad and strong, so that out of this Training School shall go each year a group of girls and women whose very presence, walking down the streets on a cloudy day, brings sunshine; who will illustrate what Mr. Brooks once said to me, as we got out of a Back Bay horse-car, in the days of horse-cars in Boston: "I don't know whether you notice it or not, but I can tell whether a woman is a Christian or not in Boston when I see her get in and out of a horse-car." Perfectly right. I think one of the missions of this Training School will be to Christianize the worn expressions of the people of this city in electric cars. Let us put smiles in place of worn faces; let us put gladness where now there are frowns; let us make here, up and down our streets, an atmosphere of a glad, strong, serene, Christian manhood and womanhood, that is not afraid, that is not worried; and let us give up, as your leader has said, all these harrowing things that keep us back from our great inheritance. Thank God! you are going out to teach us how to get this inheritance for our children. Every boy and girl born into this Christian civilization ought to have today beautiful health, wide interests, great love of beauty, and love and affection for the splendid, mysterious world of nature into which our Father has put us. Teach us how, in our bungling and our striving, to give our children, and therefore all our next generation, health, beauty, books, and nature, and all the splendid gifts our

Father has put into our hands. Out of your wide, sound training, with your larger interests, with your consecration, you will go among the children of the poor and the sick, and to all who meet you you will bring incarnate the message of Him who said that He came "not to be ministered unto, but to minister, and to give His life a ransom for many;" and again when they asked Him why He came, He said "that we might have life, and that we might have it more abundantly." He was so much alive that if a sick woman but touched the hem of His garment among the throng, she was healed. He was so much alive that if His fingers but touched the eyes that were blind, they saw. He was so much alive that if His thrilling voice but said "Peace" to the wild waves, the waves were still. The wonder is not that once in a while the blind ones about Him saw Him transfigured, but that they ever saw Him any other way. And we ask for you that you may have so much life that all your lives may be songs; that your eyes may always have a smile in them; that your faces may always be shining; and that your feet on the streets of Boston may bring "good tidings of peace!"

BOYS AND GIRLS

PLAYING CAMEL

ADELBERT F. CALDWELL.

"MAY we, papa? We can just's well's not, for we've nothing else to do, Jack and I."

"I don't know, children," replied Mr. Evans. "Gypsy is feeling pretty frisky this morning. You know he hasn't been used since day before yesterday, and that's a long vacation for any horse, and much more for a spirited colt."

"But we've done it lots and lots of times! We're not afraid, are we, Jack?" asked Mary, turning to her brother.

"Afraid! Course not! We can manage any horse going," laughed Jack, who exhibited a good deal of boastful courage for a boy of eleven.

"Well, just as your mother says. Do you deem it safe for the children to take Gypsy over to the side-hill pasture this morning, wife?"

"Oh, I think so," replied Mrs. Evans, "if they'll be careful. They've ridden him so many times, and have never had an accident."

Mr. Evans went to the stable and brought out the shining black colt, and led him up to the shady veranda, for the children to mount.

"You may get on first, Mary, and let Jack ride behind. I think, of the two, you're the better horseman."

"I call that a compliment for you," laughed Jack, "though hardly one for me, but I'm glad 'tis that way."

With a steady gait the horse started up the hill towards the pasture lot, and Mr. Evans went away to his work.

When they reached the top of the hill, Mary called, "Whoa!" bringing the horse to a sudden stop.

"What is it?" asked Jack, quickly, as he lurched forward against his sister's back.

"I've got an idea — a dandy!" exclaimed Mary, mysteriously. "Let's play camel!"

"Play camel! But how do you do it? I've never played it!"

"Just's easy's can be," explained

Mary. "We'll make b'lieve the road to the pasture's a really-and-truly desert, that Gypsy's a camel, and you and Gypsy and I are the caravan. All we need's an umbrella."

"That's easy enough," said Jack, quickly. "When the minister was over here last week he left his gold-headed one, and it's in the hall now. You drive up to the wall so I can get on again, and I'll skip down and get it."

"But, Jack," said Mary, anxiously, "I'm afraid we ought not. S'pose anything should happen to it."

"Nonsense! I'll risk it!"

With many misgivings Mary let Jack have his way, though, all the while, the little voice within cautioned, "Don't."

After Jack had remounted, and Gypsy had started off at a lively pace, Mary said, "Put up the umbrella, for the desert sun is scorching. I b'lieve, though, I see an oasis in the —

Mary didn't finish her sentence, for the spreading of the umbrella on the horse's back was a strangely new sensation to him. He gave a snort and plunge, then started on a mad gallop along the road.

"Whoa! whoa!" called both children at once. But the horse only bounded on with redoubled energy.

"Hold on to me and don't drop the umbrella!" cried Mary, while she frantically clung to the horse's neck.

'Twas no use! The horse was going at such a speed they couldn't hang on long. In a moment a plunge sideways threw Jack into the gutter, and as he fell he dropped the dainty umbrella, through whose delicate fabric the horse frantically plunged both hind feet. As he bounded back into the road again, Mary went over his side, and was left sitting bolt upright in the middle of the road. The soft bed of sand, where she happened to fall, saved her from receiving a single bruise.

Gypsy dashed along the road, and when he reached the pasture, gave a leap over the bars, throwing off his bridle as he did so.

As soon as Mary found that Jack was not injured, she picked up the broken umbrella.

"What shall we do?" asked Jack, in great distress. "It's just ruined!"

"It was such a lovely one, too!" said Mary, ruefully. "We ought to have known better than to have taken it. The minister'll do something just awful to us — perhaps he won't let us go to Sunday-school any more!"

At that moment Jack caught Mary's arm. "See! There's the minister himself coming now. Mary, let's hide!"

But 'twas too late, the minister had already seen them.

"Good morning, children," he called pleasantly as he drove up. "Hop in! I was just going to your house for — why, that umbrella looks exactly like the one I left at your house. I thought there wasn't another like it in the country. Mine was one I had made to order when I was in France last year."

"This — this is yours. We — we took it to play caravan with," confessed Mary, brokenly.

"We — didn't — mean — to — break — it. Indeed we didn't!" broke in Jack, trying to be brave, though the minister

detected a quiver in the little fellow's voice.

"Never mind, children," reassured the good man, after he had examined what remained of his once choice umbrella. "The ribs and handle are fortunately unbroken, and 'twill be an easy matter to have it re-covered."

"May we pay for its being done?" inquired Mary, visibly brightening. "We'll pick berries or anything, and we each have already a dollar for the excursion, but — but we'd rather pay for the umbrella than — than go."

The minister readily agreed to Mary's proposal. "Twill be the best way," he thought to himself.

"There!" exclaimed Jack, when the last cent had been paid, and he was the proud possessor of the umbrella-maker's receipt. "I've learned to regard other people's property. Mary knew how to before, and if it hadn't been for me, she never would have been in such a scrape."

"But who suggested the caravan?" asked Mary, softly. "If you look into the matter, you'll find a girl was at the bottom of it, and I'm sure she, too, has learned a lesson."

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The Deaconess Department

THE program for the National Deaconess Assembly, which meets, Aug. 6-8, at Acton, Ind., will soon be arranged, and will be an inspiring one. All friends of the Deaconess Movement are cordially invited to be present.

Our Question Box

8. What did Bishop Newman mean, in his address to the deaconesses at the New England Conference, when he said something about their "leaving the world" for this work? I thought deaconesses were not required to "leave the world and take a life vow."

The Discipline of the Methodist Episcopal Church expressly says they are not required to take any vow, and are at liberty to leave the work at any time. We suppose the Bishop meant "leave the world" in the sense of "relinquishing all other pursuits," as the Discipline says, and while not in any sense secluded from the world, but rather taking a deep interest in all that is going on, yet caring only in the way of using every opportunity and means for the carrying out of what is now her sole purpose—that of helping others in every possible way to come to Christ or become more firmly established in Him. The deaconess cannot afford to ignore anything that will help her in this, neither can she afford to spend her time and thought upon anything which does not aid her in this.

Our Question Box invites inquiry or comment from those engaged in the work as well as from those who are looking toward it either for themselves or for a friend. Interchange of thought and experience is always helpful when given, as this would surely be, for the purpose of aiding others in the intelligent understanding of any department of the Lord's work.

Deaconess Work in Boston

691-693 Massachusetts Avenue

The annual Corporation meeting was well attended and marked by a deep interest in the work on all lines. The Ninth Annual Report will probably be in print during this month, and will be sent to all interested friends.

The Training School

The eighth annual Commencement exercises of the New England Training School connected with the Deaconess Home took place in Tremont St. M. E. Church, Boston, Wednesday, May 18, at 2.30 p. m. A large number of friends responded to the invitation, and afterward expressed themselves as well repaid for coming. Rev. W. T. Perrin, Ph. D., as president of the board of managers, presided. Rev. J. D. Pickles, Ph. D., announced hymn 464, which was sung by the congregation. Rev. Seth C. Cary read the Scriptures, and prayer was offered by Rev. John Galbraith, Ph. D. "Sowing and Reaping" was then sweetly sung by the youngest member of the class, followed by the class paper, written and finely rendered by Miss O. F. Harding. Space will not permit its insertion in this issue, but we promise it to our readers in the next Deaconess number of ZION'S HERALD. A class hymn in harmony with the thoughts in the paper was then sung by the students, after which the address was inspiringly delivered by Mrs. Alice Freeman Palmer. Through the kindness of a stenographic friend and the generosity of the editor of ZION'S HERALD, we are able to give to the many readers who were not present the opportunity of reading this forceful address, which will be found on page 720 of this issue.

At the close of Mrs. Palmer's address the president spoke briefly of the aim of the

Training School, and of the class motto, "On unto perfection," and touchingly referred to his predecessor, Dr. Brodbeck, who has been translated since the last Commencement. Dr. Perrin also explained that the course of study is now two years instead of one, so that the students were to receive certificates for the first year's course, and would be graduated next year. Nine young ladies then received certificates which were tied with the class colors, pink and gray. The benediction was pronounced by Rev. W. R. Clark, D. D., after which the students and deaconesses received their friends, who quickly surrounded them at the altar with cordial greetings.

The beautiful flowers, which were the gift of a number of friends, were taken to the Home for the evening, and next day were carried out to cheer many sick rooms.

In the evening a happy company gathered in the Home in response to the following invitation: "The visiting deaconesses will be 'At Home' to their sisters of the Training School and Hospital in a reception to be given in honor of Miss Florence L. Nichols, of the class of '92, now of Lucknow, India, and her friend, Miss A. J. Bennett, of Lynn." Miss Nichols gave an exceedingly interesting talk on India, illustrated with a fine collection of photographs, after which refreshments were served. Then followed a little social, which ended with singing, "God be with you till we meet again," a prayer of thanksgiving for the past happy year, and a petition that, if may be, all the students may return to us, to be joined by others who hope to form the junior class.

Flower Notes from the Home

— With two boxes containing ninety-two bunches of lovely violets, came the following note: "The violets were picked by the members of my Junior League. I hope they will give as much pleasure to the recipients as the girls had in gathering them. They have been planning about it for weeks." They came just before dinner, and first gave exquisite pleasure to the deaconesses and students in the Home, and to the nurses and patients in the Hospital. When the deaconesses who afterward took them out were questioned as to how the little beauties were received, the following statements told part of the story; but loving, sympathetic imagination must "read between the lines" as to the part that cannot be told: —

"Twenty-three bunches went to two Old Ladies' Homes and were received with exclamations of delight."

Another worker said: "I carried one bunch to an old gentleman who has been sick, but is now able to walk about. He was very much pleased with them. The second bunch I took to an old soldier who is partly paralyzed, and who can but just walk around the room by having some one help him to his feet. We have held cottage meetings with him, for he is a true Christian and enjoys our coming to pray and sing. This Sunday we sang, 'Sweet peace, the gift of God's love.' As I paused a moment at the close to bid him good-bye, he lifted the bouquet of violets I had given him, and smiling said: 'This is one of God's gifts, too.'"

"All of mine went to Italiana," said the deaconess who is working with Mr. Conte and his wife at the North End.

"I carried one bouquet to a little nine-year-old girl who has suffered for a month with spinal meningitis. She was too ill to talk much, but seemed so pleased, and held them in her little trembling hand, admiring them. When I said, 'Jesus sent you

the beautiful flowers,' she nodded and smiled so sweetly in my face. Another bouquet went to a poor woman in the last stages of consumption. She said, 'Oh, violets are my favorite flowers. Thank you, thank you!' A girl of seventeen, bedridden for ten years, was next visited. She seemed very much pleased with the lovely blossoms and thanked me repeatedly. Another bunch went to my pastor's little girl, who was sick, and who received them with delight, even though her life is not so barren of beautiful surroundings as are the lives of the others to whom I went."

— The following letter came with another box of flowers: "The Mission Band sends you these flowers and hopes that they may be of comfort to some of your sick and poor children. I do not know if you have facilities for distributing them this year."

This is how a deaconess answers the above query: "It is the kind friend who wrote the note which accompanied the large box of flowers, had seen the alacrity, delight and speed with which they were disposed of, all questions in regard to our 'distributing facilities' would have been forever settled in her mind. In less than two hours after their arrival at the Deaconess Home, violets, lilacs and buttercups were blossoming in sick-rooms, homes, and hospitals in all parts of the city, from the North to the South End. I wish the dear children who gathered the flowers could have shared with us the pleasure of distribution. They would surely wish to do so again. A portion of the flowers were taken to a Home for aged women, some of whom are too feeble to leave their rooms. Many were the exclamations of delight when they saw what we had brought — 'Oh, I have not seen any buttercups for years!' 'These lilacs remind me of my old home. There was a lilac bush in my father's yard.' One dear old lady said, smiling through her tears, as she threw her arms around the deaconess, 'God bless you, dear, for the sunshine you have brought us this dark day. I shall never forget you.' The deaconess said in her glad heart, 'And God bless the dear children who sent these blossoms, His little messengers of comfort!'"

Hospital Notes

— With the thought of the many suffering ones at home who need our Hospital ministry, even our loyal thought and prayer

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for our nation in this time of anxiety does not prevent us from praying and working for the much-needed enlargement of our work, and we firmly believe it will come through the blessing of God and the generous aid of His people.

— Arrangements are being made by a consecrated steward of the Lord for the endowment of one of our Hospital beds, by which it will always be supported for the care of those unable to pay for the help thus received. Further particulars will be given hereafter, and we hope other friends will establish a like beautiful memorial for some dear translated one.

A GLIMPSE INSIDE.

"May I see my wife tonight?" I heard a man's voice ask at the door of the Hospital, and a moment after the inquirer was seated in the reception room, where I was waiting to see a physician or nurse. Possibly my face expressed my interest and sympathy, for he turned to me and said: "Such experiences as these are hard for a man who loves his wife as I do. I have hardly been able to eat or sleep, and I couldn't work. Of course I know how she is cared for, but she has been too sick for me to see her, and all I could do was to inquire. But yesterday the doctor said I might see her tonight, and I could hardly wait till evening." Just then the nurse came to show him upstairs, and I was left alone. But on my way out I passed him at the door and said, "You found her better, I hope?" "Oh, yes, indeed," was the cheery answer. "I am satisfied she is all right now. I can go home contented and go to work." The contrast in face was so marked, the answer so heartily given, that I felt I had myself received good news, and left with a lighter and more thankful heart because of another's blessings received through the medium of deaconess work.

Fall River Deaconess Home

825 Second Street, Fall River, Mass.

— The annual meeting of the Deaconess Aid Society was held at the Home the afternoon and evening of May 20, with a good number present. A social time, with sewing and an entertainment, filled the afternoon. After a basket lunch the regular business meeting was held. The reports showed a decided increase in interest and finances over last year. The last effort of the season was a birthday party, given at a private home, where more than \$135 was netted.

— With the approach of summer we meet those who are planning for a season at the seashore or in the quiet of the country. As deaconesses we are thinking of the tired mothers who must remain in their homes through the entire summer, battling with the one question — How to obtain food and shelter. Last year a summer home was opened by a good sister at Plymouth, where a company of twelve mothers were taken for a week in the Plymouth woods with all that nature gave and the hospitality of the Plymouth Epworth League. This company surely forgot for a time that life had a care. We have been reminded of this pleasure many times as we have met these women, while we know fresh strength enabled them to more easily bear the burdens of life. At this point we would solicit the entertainment of some of these mothers, either by individuals, Epworth Leagues, or King's Daughters' circles. Let us realize that by taking one of these we may hear the word: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

— We have been helped in our flower work by the Epworth League, mission circles, and different individuals, especially by donations of Mayflowers from Cape Cod. Two weeks ago several of our Leaguers, with the deaconess, spent an afternoon gathering

violets, and secured a large basketful of the beautiful flowers. They were arranged in bunches, and the next afternoon were taken to the Hospital and Aged People's Home. On our way the violets brought forth smiles and admiration from all we met; and as we entered the door of the ward and noted the brightening faces of the sick ones as they saw the flowers, and heard their words of pleasure and gratitude as they each received a bunch, we felt more than repaid for the time spent in gathering them. At the Home for Aged People, one of the inmates asked us where the flowers were picked. When we told her, she said, "I knew it. My own home was very near that place, and I always know violets that come from there."

— In response to a request from a lady connected with the Associated Charities of the city, a call was made on a sick woman by one of the deaconesses. A serious stomach trouble had been brought on by the use of strong liquors, and the attending physician gave little hope of recovery, though death might not be imminent. The poor woman, troubled and sick in mind as well as body, responded at once to the words of sympathy, and in the course of the talk that followed freely confessed her sin and seemed fully to realize how terribly she had failed in her duty to her family. Her first glass of beer was taken to spite her husband, but "I spited myself a good deal more; I see it now," she said very sadly. She gladly promised that the children should go to Sunday-school. The home was a poor one, with very little furniture, and was in a filthy condition. It was one of the many cases where sin is the direct cause of distress. The family income had been sufficient for a comfortable support, but the drinking habits of both parents and the consequent neglect of the children kept them in the conditions of extreme poverty. The daughter who was staying at home from work to care for her mother was ignorant of the rudiments of housework and could scarcely prepare the simplest gruel for the sick one. The visits of the deaconess are eagerly welcomed, and while the habits of years are hard to overcome, she hopes with God's help to lead them into the better way.

— The need of deaconess work was made peculiarly vivid a short time since by one of our deaconesses who, speaking in regard to an aged woman becoming an inmate of a certain institution, said: "You know I have been her constant friend for three years, during which time I have secured her situations with small compensation, one of which she kept for eighteen months. Now she does day's work, or cares for children. I get coal for her occasionally, and have just interested a specialist so that her eyes have been treated, and through the kindness of an oculist have secured glasses for her." When the question of the Home was again mentioned, the deaconess said: "Oh, she is like many others who have lived outside the church until late in life. Now I do not feel that I can ask the church to give the sum that is necessary to enter her in an institution." This woman is now, to the best of her ability, serving God; and could she not have been induced in earlier days to have yielded her heart to Him had she had then so faithful a friend as she has now?

Providence Deaconess Home

85 Harrison St., Providence, R. I.

On Monday, May 9, at 3 P. M., the annual meeting of the Home was held at Mathewson Street Church. Mr. Frank H. Maynard, first vice-president, was chairman of the meeting. The annual reports of the board of managers, treasurer and superintendent were given, after which came the election of officers for the coming year. The old board of managers, with a few changes, was re-elected. The reports were very encouraging

and quite satisfactory, as an increase was evident both in the lines of work done and in the support of the Home and its workers.

Home Notes

— We acknowledge receipt of one dollar from "H," which is to apply on fund for new worker. The first of June is here, and we trust that within a few weeks we may hear from others with subscriptions for this fund.

— A new worker is expected in our Home in about two weeks, and she will immediately begin work in the church to which she will be assigned. We are thankful for even one more, for the field is needy, and we realize that as more workers come, so many more lives will be touched and helped and brought nearer to the blessed Master. As the calls to go here and there come from day to day — to visit this sick one, to help some one else — and many times we cannot go at all, we feel sick at heart, for we know some one is losing an opportunity to do good, and souls are perishing because there is no one to tell them of the Christ who died for them. Dear Christian friends, are you giving of your abundance as you ought, and doing all you can to have "His kingdom come?"

— We are grateful to the Rhode Island Bible Society for a gift of one dozen Bibles for free distribution.

— During the warm weather we expect and are planning to do quite a little "fresh air" work — that is, taking children and their mothers to the parks and the country, taking invalids to get a breath of sea air, etc. Many do not realize how much little children suffer in the hot weather in close, hot rooms and dirty, stuffy back yards, not knowing hardly what it is to see green grass and pluck a simple wild flower with their own hands. Many a tired, weary woman longs for a breath of fresh air and a change of scene. It is these unfortunate ones whom we hope to give a few pleasant outings this summer. I am sure many of our friends will want a hand in this, so we ask for contributions to our Emergency Fund, that we may have money to pay car fare, buy boat tickets, and provide lunches — for what is a picnic without something to eat? Send contributions, large and small, to the superintendent of the Home.

— We have received several letters asking if we wish flowers sent to the Home, and on what days. We will receive all we can get, and they can be sent on any day except Saturday.

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Health, Voice, Appetite and Strength Failed—Completely Restored by Hood's Sarsaparilla.

"My health failed entirely and paralysis stared me in the face. My limbs were so weak that I could scarcely walk, and heart trouble was one of my ailments. I had no appetite and suffered with constipation. My voice failed me in the pulpit, and life had become a burden to me. I began taking Hood's Sarsaparilla and very soon saw a great improvement. In the winter I was attacked by the grip which left me in a bad condition. I was weak and prostrated. I went back to my old friend, Hood's Sarsaparilla. After taking a few bottles I felt like a new man. Hood's Sarsaparilla seems to be the thing for me, and I find Hood's Pills the best corrector of the liver and stomach." REV. C. S. BEAULIEU, Lowellville, Ohio.

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THE SUNDAY SCHOOL

Second Quarter Lesson XII

SUNDAY, JUNE 19, 1896.

MATT. 28: 8-20.

REV. W. O. HOLWAY, D. D., U. S. N.

THE RISEN LORD

I Preliminary

1. GOLDEN TEXT: *I am he that liveth, and was dead; and behold I am alive forevermore.* — Rev. 1: 18.

2. DATE: A. D. 30, Sunday morning, April 9.

3. PLACES: Joseph's tomb, not far from Calvary; an unknown mountain in Galilee.

4. PARALLEL NARRATIVES: Mark 16: 1-20; Luke 24: 56 to 24: 53; John 20 and 21.

5. CONNECTION: The rending of the Temple veil; the earthquake; the rising of the saints; the entombment of Jesus; the sealing of the sepulchre; the stationing of the watch; the Resurrection.

6. HOME READINGS: Monday — Matt. 28: 1-10. Tuesday — Matt. 28: 11-20. Wednesday — John 20: 1-10. Thursday — John 20: 11-18. Friday — Acts 1: 1-8. Saturday — 1 Cor. 15: 1-11. Sunday — Rev. 5: 6-14.

II Introductory

The third morning had come, and the faithful women, even before the sun had risen, made their way to the sepulchre to complete the burial of their Lord. Their only anxiety was about the stone which closed the mouth of the tomb, and was too heavy for them to move. They found their difficulty more than solved when they reached the spot. No need of spices or of unguents, for the grave no longer held its Victim. As they tremblingly entered it, they were awestruck at beholding an angelic sentinel, who, seeing their terror and agitation, bade them not to fear and announced to them that the crucified Jesus whom they sought was not there, but was risen. He directed them to hasten and tell the disciples of a risen Lord, who would meet them, as He had promised, in Galilee. In a tumult of joy and wonder the women "fled" from the tomb to carry the strange tidings to the disciples. On their way they met Jesus Himself who greeted them and confirmed the message given by the angels.

Meantime the Roman guard had made their way into the city, and their tale of terror had been reported to the chief priests. The Sanhedrin was hastily convened for consultation. But one course seemed open to these "unvenerable hierarchs," and that was to consummate their villainy by resorting to bribery and lies. The matter was to be hushed up. The soldiers were bought with money to utter the base falsehood, in case the events of the morning should become public, that the disciples stole the body of Jesus while they slept; and the priests promised to secure them from punishment if the story came to Pilate's ears. Never did a falsehood have a more tenacious life. It was whispered about among the Jews in Matthew's time. In the second and third centuries it was the common and received report, and it has been strengthened by centuries of unbroken belief among the Jews.

Very fittingly does Matthew close his Gospel with a truly royal portraiture of Him whom, on every possible occasion in his narrative, he has depicted as Christ the King. This final manifestation, not merely to the eleven, but, as

seems highly probable, to the five hundred brethren mentioned by Paul, is one which cannot be studied without a profound feeling of exaltation and majesty. The unknown mountain top becomes a throne scarcely less august than "the great white throne" of which the reveleator writes. Emerging in His glorified body from the invisible to the palpable and real, our Lord's personality is fully as impressive, if not so overwhelming, as when John beheld it and fell at His feet as dead. Those who recognized Him on this occasion, even before He approached, acknowledged His kingship by an act of worship. It is scarcely to be wondered at that "some doubted" whether the head crowned with such glory could really be the same head which they had seen crowned with thorns. But when Jesus came near, all doubts fled. We are not told all that He said — perhaps only the closing words; but in these He assumed universal sovereignty both in heaven and on earth, and on this high basis commissioned His followers to go to the ends of the earth and disciple all nations. He does not hesitate to associate Himself inseparably with the Father and the Holy Spirit, and to require that every creature shall profess, by baptism, faith in the triune Name. For doctrines and practice, His commandments are to be taught; and for inspiration and courage, He promises His perpetual presence: "Lo, I am with you alway, even unto the end of the world."

III Expository

8. They — the women — "Mary Magdalene" and the other Mary, with others — who had gone to the tomb in the early morning bearing spices and unguents to anoint the body of their Lord, and complete the burial preparations which had been hastily begun by Joseph and Nicodemus. They found to their astonishment an open tomb, the keepers either departed or lying in a swoon of fear, and an angel standing sentinel, whose countenance was "like lightning," and whose raiment was "white as snow." He assured them that Jesus was risen, invited them to see "where the Lord lay," and bade them "go quickly and tell His disciples," and to announce that "He goeth before you into Galilee, there shall ye see Him." Departed quickly. — The tidings were too good, too precious, too supremely important, to keep. They need the wings of the wind for such a message. With fear and great joy. — Mark says: "They trembled and were amazed." Their feelings were mingled ecstasy and fear — the latter perhaps because the message seemed too good to be true.

9. Jesus met them — confirming the message and dispelling all fear. Says Dr. Parker: "No man can go upon His errands without His company. Jesus Christ always meets His messengers, or joins them, or overtakes them." All hail — a Greek form of salutation. Literally, the word means "rejoice." These first recorded words of our Lord after His resurrection strike the keynote of the true Easter anthem. Held him by the feet (R. V., "took hold of his feet") — in inexpressible reverence and exultation. Worshiped him — acknowledged His worthship by appropriate obeisances.

10. Be not afraid (R. V., "fear not") — the old familiar words in the voice they knew so well. Go tell my brethren. — They had fled when He was apprehended; they had shown great cowardice at a time when He needed their sympathy; and now as Victor over death He is about to ascend to the

Father, yet He is "not ashamed" to call them "brethren." Indeed, this is the first recorded direct use of the term as applied to His own disciples. Go into Galilee. — Not on the Temple mount, nor in Jerusalem, will He reveal Himself in resurrection glory to the great body of His disciples; these "holy places" had forfeited their claim to sanctity; but He will meet them in that province where the bulk of His work and teaching had been given, and where He had gathered most of His followers.

11-13. When (R. V., "while") they were going, some of the watch (R. V., "guard") came. — It is natural to contrast the two parties — the ecstatic women hastening to the city with the most momentous tidings ever communicated to mortals, and the dazed, unnerved soldiers hurrying along in the same direction with their tale of apparitions and confession of defeat. Showed unto the chief priests — told a straightforward story of the earthquake, and the heavenly sentinels whose presence had smitten them to the ground with fear and who had remained behind at the empty tomb they had unsealed. When they were assembled — a formal meeting of the Sanhedrin, called not to weigh the meaning of this startling report and ascertain its truthfulness, but to stifle it, even at the expense of integrity. Gave large money — bribed the soldiers to utter a lie. His disciples . . . stole him while we slept. — The inconsistency of it! If they were sleeping, how could they know who stole the body?

14, 15. If this comes to the governor's ears — if Pilate hears of it officially. Will persuade him — by confirming the lie, or by bribing him. And secure you (R. V., "rid you of care") — see that no punishment comes to you. This saying is commonly reported. — Matthew, writing twenty or thirty years after, states that this falsehood was believed by the Jews of his day. Justin Martyr, in the middle of the second century, records the currency of the same falsehood.

16, 17. Then the eleven — reduced to the "eleven" by the treachery and death of Judas. Into a mountain (R. V., "unto the mountain") — the appointed mountain, possibly Tabor, probably Kur'n Hattin where the Sermon on the Mount was given. They worshiped him. — Matthew uses this term frequently — twelve times — while neither Mark nor Luke uses it more than twice. But some doubted. — Who were the "some," and why they "doubted," has puzzled the commentators. The key to the mystery is, quite likely, the phantomlike appearance of the revelation when it first burst upon them. Says Morison: "He had just alighted in glory, or suddenly burst into view, His appearance emerging, or, as it were, condensing itself from out of the transparency of the surrounding atmosphere. The eyes of some of the disciples — of Peter perhaps, and John and James — at once saw through the glory and identified Him. Others felt a glimmer over their eyes, and got bewildered."

18. Jesus came and spoke — His approach and familiar tones convincing every doubting Thomas among them. All power is given unto me (R. V., "all authority has been given unto me") — words of grandeur and of

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majesty, befitting Him at whose name every knee shall bow, and whose lordship every tongue shall confess. They are the words of the King, taking possession of His kingdom — and such a kingdom! In heaven and in R. V., "on") earth. — says Schaff: "The primary reference is to His authority as Mediator, extending over all, in heaven and on earth, for His church. It was given by the Father to Him as the God-man, though as the Eternal Word He had such glory before the foundation of the world."

19. Go ye therefore — because all authority and dominion are conferred upon Me. Teach (R. V., "make disciples of") all nations. — What a magnificent command! What a glorious commission! Missionary work is not to be discussed, it is a duty. The authority of Christ Himself is the supreme reason why Christ's followers should take the world for Him. It is insulting to discuss the command of a King. Note the different method instituted here: The Jewish economy was local, stationary; the nations must come to Jerusalem for light. The new dispensation is aggressive; its essential principle is *going forth*, and its purpose will not be accomplished until "earth's remotest nation shall learn Messiah's sway." Baptizing them — as the initial rite of disciplining them. Baptism is, then, a permanent ordinance and sacrament. In (R. V., "into") the name — not "the names." The "name" represents the Triune Being, in this case.

20. Teaching them to observe all things . . . commanded you. — Our Lord here puts Himself in the centre of all humanity. To the circle of the apostles immediately around Him He gives the precepts — "the words of eternal life." It is made their duty both to obey and communicate those precepts to outer circles, and this communication is to go on to the end of time, till the Gospel is preached to every creature. Note, that the end of the teaching was observance, or obedience; and not an eclectic obedience, for "all things" which have been commanded are to be observed. "If ye know these things, happy are ye if ye do them." Note, too, that no precepts but those of Christ are included in this commission. His teachings, the germs of many of which are found in the Old Testament, constitute the equipment of the winner of souls. Lo, I am with you. — No merely human being could make such a promise. Only a Divine being can be omnipresent, and abiding, invisible yet real, conscious to every believing heart. "Present as God to help, present as man to sympathize, present in My whole person, present spiritually, yet most really and truly" (Schaff). Alway — "that is, all days, every day. I will be with you on Sabbath days, on week days, fair days and foul days, winter days and summer days. There is no day, no hour of the day, in which our Lord Jesus is not present with His churches and His ministers; if there were, that day, that hour, they were undone. The God of Israel, the Saviour, is sometimes a God that hideth Himself (Isa. 45: 15), but never a God that absenteth Himself" (M. Henry). Unto the end of the world — until the consummation of all things, when Christ shall come to judge the world and wind up the present order or dispensation. "Now Christ is with us; then we shall be with Him" (Schaff).

IV Illustrative

1. A theological student once went to Dr. Hodge with his difficulties about the divinity of our Lord and Saviour. The doctor listened patiently, and then said, "My dear young friend, your difficulties are of the head. If I should answer them, new ones would suggest themselves. The best way to remove them, and guard yourselves from future and similar troubles, is to have Christ within you. Learn His life; learn to trust in Him more; become identified with Him; and your doubts as to

His divinity will disappear." The young student followed his advice; his doubts fled; and, on a subsequent death-bed, he bore his testimony to the divinity of our blessed Lord.

2. He does not send us out alone; He divides the burden; He shares the peril; He inspires our courage; He is a present Captain, always in the thickest of the fight, and always so near that a whisper may reach Him, or a glance of weariness or doubt bring from His radiant face a shining that shall be as the dawning of a new day. Do we realize a present Christ? Have we that acuteness and largeness of faith which can feel the Son of God at our very side? Do we see Him in the breaking of the family bread, do we hear Him in the movements of the events of the day that is passing over us, do we catch glimpses of Him in many a strange providence, and are we quite sure by the happy realizations of spiritual affection, that He is within the reach, yea, within the beating of our hearts? If not, we have lost the original inspiration, we are repeating a lesson, not delivering a message (Dr. J. Parker).

N. E. Deaconess Home and Training School

IT is encouraging to find that many are anxiously watching our progress in securing contributions for land for our new Hospital. Since we last reported we have received \$20 from one friend, \$5 from another, and \$1 from Mrs. M. A. Brever. It is hoped we shall have a tidal wave of donation some of these spring days, which will enable us to carry out our cherished plan. Let each one who reads this help to bring it about.

MRS. J. W. CUSHING, Treas.,
1577 Beacon St., Brookline.

We commend to a small minority in our church who seem to spend much of their energy in demanding that our Methodism be made more liberal and elastic, these judicious opinions in the editorial columns of the Wesleyan, of Halifax, N. S.: "We hear sometimes of the 'elasticity' of Methodism. Yes, it is elastic — elastic enough to take in all that is true and pure and lovely and of good report in the nineteenth century, and the twentieth. It is elastic enough to be the 'guide, philosopher and friend' of men of all temperaments, shades of intellect, and peculiarities of environment. No doubt of that. It is as elastic as the New Testament, but no more so; and any rash essay to stretch it so as to 'cover' what the New Testament of Jesus Christ is too narrow for, will stretch it to breaking point."

Just as Good as Europe

Americans love America — that cannot be questioned; but they do like to get out of it when they go on their vacations. That's the reason so many Americans go to Europe every summer. But going to Europe takes time and money, and a good many people have discovered that they can go abroad without going to Europe at all, and without spending nearly as much time and money as it takes to cross the ocean. The last four years the Yarmouth boats, which leave four times a week from Lewis Wharf, Boston, and sail to Yarmouth, Nova Scotia, have been crowded with American tourists, who find Nova Scotia a very good substitute for the Continent. It is a delightful summer country, full of historic interest, perfect in climate, and wonderfully fine in its scenery. And it is a famous country, too, for bicycling, boating and fishing. A Boston newspaper man who spent his last year's vacation in Nova Scotia has written a very interesting little book called "Beautiful Nova Scotia," and the Yarmouth Steamship Company has just published it with fifty illustrations and in handsome binding. The Company's agent, Mr. H. F. Hammond, Lewis Wharf, Boston, will send the book to any address on receipt of ten cents for postage. It can be obtained free at the office of the Company.

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**THE "CHURCH CONGRESS" OF
THE SOUTH**

REV. C. W. BARNES, D. D.

THE writer has just made his first visit to the South, and is, therefore, able to solve the "race problem." Many questions, very perplexing to the residents of a country, yield like magic before the intuition of a traveler. Upon the steamer deck and in the hotels, the problems of missions are solved every few days. As they would say in Boston, the globe-trotter has an illuminating subjectivity. Tourist agencies have not yet reached their highest service — they should be utilized as reform bureaus. It is not strange, therefore, that in my maiden journey I solved the riddle of the Black Sphinx of the South. As no enterprising paper has shown proper interest in the matter, I may be pardoned for not speaking of the secret at present.

However, the story of the journey may be given to the world. To begin with, there was royal good fellowship. Dr. J. W. Hamilton, Dr. D. H. Moore, D. D. Thompson of the *Northwestern* — that genial layman who carries more theology in front of his name than many divines do after theirs — and the writer constituted the company. At Chattanooga Dr. Westhafer and one of his royal laymen showed the party special courtesies. The trip to Chickamauga will long be remembered. As we entered that historic region, Dr. Moore commanded us to uncover, and with uplifted hand the soldier editor prayed: "Almighty God, be with our Navy at this hour wherever it may be, for Christ's sake. Amen." The next moment Thompson had his pencil out, jotting down the words for the *Northwestern*. That is the

League meeting. Bishop Ninde was leader of the hosts, and Dr. Schell, Secretary Penn and Dr. Berry (Dewey, Schley and Sampson) bombarded the town. As usual, not a single American

Hagood, M. D., Covington, Ky., Dr. J. Will Jackson, St. Louis, Mo., Rev. W. E. Mask, Winona, Miss., Dr. C. B. Wilson, Nashville, Tenn., Prof. H. B. Pemberton, Marshall, Texas, Prof. J. P. Morris,

Greensboro, N. C., Rev. S. A. Peeler, Macon, Ga., Rev. C. A. Tindley, Wilmington, Del., Rev. R. J. Buckner, Chattanooga, Tenn., Rev. B. M. Hubbard, Napoleonville, La., Dr. J. B. L. Williams, St. Augustine, Fla., Rev. C. R. Brown, Spartanburg, S. C., Prof. A. W. McKinney, Huntsville, Ala., Mrs. Mary Chisholm Foster, Holly Springs, Miss., Mrs. Mary C. Harding, Nashville, Tenn., Mrs. J. W. E. Bowen, Atlanta, Ga., Miss Marie Ida Laws, Wilmington, Del., Mr. L. J. Price, Atlanta, Ga., Prof. J. Rosemond Johnson, Jacksonville, Fla., Mrs. C. K. Wright, Atlanta, Ga., Mr. Lewis W. Woods, Atlanta, Ga., Rev. Frank Gary, Galveston, Texas, Rev. B. H. S. Ferguson, Columbus, Miss., Rev. M. M. Alston, Rome, Ga., Dr. W. W. Foster,

Holly Springs, Miss., Rev. C. C. Scott, Camden, S. C. A fine souvenir program was prepared by Secretary Penn, and the work under his charge, already well in hand, received a powerful impulse



REV. WILBUR P. THIRKIELD, D. D.
President of Gammon Theological Seminary.

was injured, and the victory was complete. It was no wonder that the capitulation of the great tabernacle audience was without reserve when we read this list of participants — the Epworth

League Flying Squadron: Bishop Ninde, from the Epworth League Day. Editor Berry, Vice-president John A. Patterson, Secretary Schell, Rev. E. B. Burroughs, Darlington, S. C., Rev. I. E. Lowery, Spartanburg, S. C., Rev. Daniel W. Shaw, Charleston, W. Va., Dr. L. M.



CAMPUS OF GAMMON THEOLOGICAL SEMINARY, ATLANTA, GA. — GAMMON HALL, LIBRARY AND PRESIDENT'S RESIDENCE

way Thompson has — nothing escapes him.

When we arrived in Atlanta we found that the Gammonites and the whole Methodist community were riding the "after waves" of a great Epworth

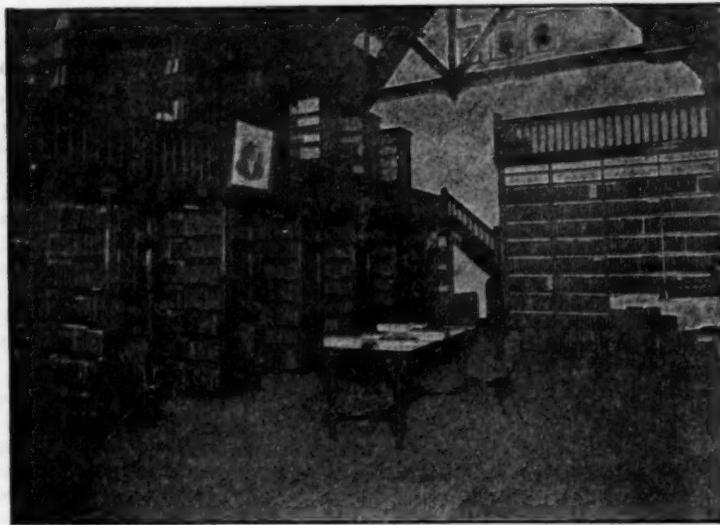
League Flying Squadron: Bishop Ninde, from the Epworth League Day. Saturday was devoted to Africa, with addresses by Dr. Scott of the Southwestern, Prof. Bowen, President Melden of Clark University, Prof. Crogman, Dr. Mason and Dr. J. W. Hamilton of the

Freedmen's Aid and Southern Education Society, and Bishop Hartzell.

Sabbath was devoted to the baccalaureate and Stewart Foundation. The love-feast, characterized by deep but quiet religious feeling, was a sacred hour, a fitting prelude to the baccalaureate sermon by Bishop Ninde. In the

Influence of the Woman's Home Missionary Society."

Tuesday was devoted to "The Church and Ministry." It will not be possible to specialize as to this day's feast. The same is true of Wednesday, which was devoted to "The Seminary and Its Alumni." "The History of Gammon



A VIEW IN THE LIBRARY OF GAMMON THEOLOGICAL SEMINARY

afternoon, a great audience of three thousand or more heard Bishop Hartzell's masterly presentation of the condition and needs of Africa. Hon. W. J. Northen, ex-governor of Georgia, presided, and introduced the Bishop in a most appropriate and eloquent address. In the evening Loyd Street Church was crowded to the doors, in the anniversary of the Stewart Missionary Foundation. As is well understood, the prize orations and hymns have for their theme some phase of America's missionary duty toward Africa. Beside stimulating literary and oratorical culture, there is thus given a deep interest in the welfare of the Dark Continent. The hymns are sung in the service. Here are two verses from the hymn of Mr. John Lovell, Bennett College, Greensboro, N. C.: —

OUR FATHERS' NATIVE LAND

Tune, "Lenox."

O hear the voices sound
Throughout our land today;
From churches all around
These words they seem to say:
"Arise! go forth! thou Christian band,
To save our fathers' native land."

Arise with mighty zeal,
The gospel trumpet take;
Cry loud on ev'ry field:
"Soldiers of Christ, awake!"
And let us form a valiant band,
To save our fathers' native land.

Monday was devoted to Sociology and Moral Reform. The two lectures of D. D. Thompson upon "The Religious Aspects of the Labor Movement" and "John Wesley as a Social Reformer" elicited great interest. The Atlanta Constitution noted both addresses by liberal extracts. One of the inspiring facts of the whole occasion was the space devoted to the proceedings by the daily press. Two other notable addresses were those by Rev. W. W. Lucas, of Boston, who spoke on "Crime among Negroes and its Remedy," and that of Mrs. Pezavia O'Connell, of Philadelphia, a graduate of Clark University, who gave a very effective paper upon "The

Theological Seminary," by Prof. E. L. Parks, D. D., was a paper of great historic value and literary beauty. Its subject and the manner of its treatment will give it a permanent place in the history of the church. A few of its many interesting facts are subjoined: The enrollment in Gammon Theological Seminary from 1890 to 1897 has been (by year) 75, 79, 72, 66, 80, 84, 93, 86. The enrollment this year is 80. The total attendance since the beginning has been 456 different ministers and candidates for the ministry. Twenty-one States and two foreign countries (Africa being one) are represented. The roll of the alumni for 1890 to 1898 has been 7, 11, 9, 9, 6, 10, 16, 10, 10. The total list of

Sunday-school scholars. They have organized 179 Sunday-schools with a membership of 6,456, and 215 Epworth Leagues with a membership of 8,512. They have built 108 churches at a cost of \$82,877; 39 parsonages averaging \$435; and improved 169 churches at an expenditure of \$63,189. The alumni have raised a grand total for all church and benevolent purposes of \$466,964. Thus they have already brought into the church almost the full equivalent of all that has been invested, even in perpetuity, in the institution. The average salary is \$515. Such is the statistical summing up for the fifteenth anniversary. In spiritual and moral realities these men are the founders of an empire; and their instructors are benefactors of a race.

The range of the program was as suggestive as it was comprehensive. In this respect it reminded the writer of the Pittsburg Church Congress. It brought together the leading minds of the Negro race. These young ministers — over 50 alumni and more than 200 other Negro preachers — heard the words of the men of color who are already recognized as leaders of their race. They heard Prof. W. H. Crogman, LL. D., who years ago, by special invitation, spoke twice in Henry Ward Beecher's pulpit and held the attention of the National Teachers' Association by his masterly paper, and who has been for many years the professor of Latin and Greek literature in Clark University. They heard Prof. W. E. B. Du Bois, Ph. D., of the Atlanta University, whose recent publications have given him wide fame as a specialist in his department of instruction. They heard Prof. J. W. E. Bowen, Ph. D., D. D., who had the largest vote for Bishop ever given a man of his race by the Methodist Episcopal Church. They heard Dr. Scott, editor of the *Southwestern Christian Advocate*, and Dr. M. C. B. Mason, one of the secretaries of the Freedmen's



A VIEW IN THE READING ROOM OF THE LIBRARY

graduates from the beginning now numbers 112. Reports from 76 of the 102 graduates (prior to the present year) show that in these years the alumni of Gammon have served 24,235 pastoral charges and 21 presiding elderships. They have gathered into the church 18,489 members; they have had pastoral care of 67,043 parishioners and of 39,454

Aid and Southern Education Society. Two colored Bishops graced the program — Bishop Gaines of Atlanta, and Bishop Clinton of Charlotte, N. C. They heard Principal Booker T. Washington of the Tuskegee Institute, a name known throughout the nation; and last, but not least in this inspirational contact, they spent one never-to-be-forgotten even-

ing with Paul Laurence Dunbar, the Negro poet. It was thrilling to witness the round after round of applause which greeted him. It was more than a tribute to genius — it was the throbbing of the heart of a whole race, which gave the modest, unassuming, young black man his ovation as he stepped upon the rostrum of Chrisman Hall.

The fifteenth anniversary has marked an epoch in the history of Gammon. The influence of that festival week reached directly to every Southern State in the Union — for all were represented — and its power was felt from Boston to Victoria on the borders of Mexico. Gammon enters upon a yet larger life.

Among the many letters of congratulation upon these fifteen years of his work received by President Thirkield, one from Bishop J. H. Vincent reads as follows: "After having visited the hall at Gammon, after having examined the growing library in its modern and handsome building, after having spent several Conference weeks with graduates of the school who are now pastors and presiding elders, after having associated with the president and professors of the institution, it is difficult for me to speak calmly concerning Gammon Theological Seminary. It is (dare I say it?) perfectly adapted to the work it proposes to do, and it has done a work of which any educational institution in the Christian world has a right to be proud. Its past is merely initiative. Success to Gammon."

It will be pleasant for Dr. Melden's friends in the East to know that his first year of the presidency of Clark University shows the largest enrollment for many years. The number is 475. Both Dr. and Mrs. Melden are held in high esteem.

Wyoming, Ohio.

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Is literally written in blood,
It is traced in the vital fluid
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And curative power is written
Upon the hearts, and graven upon
The minds of thousands
Of people whom it has cured
And given good health
When there seemed nothing before
Them but darkness and despair.
It cures all diseases arising
From or promoted by impure
Blood by its intrinsic merit as
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THE CONFERENCES

N. E. SOUTHERN CONFERENCE

New Bedford District

North Dighton. — A most impressive memorial service in honor of the late Rev. George A. Sisson, who died, April 12, while pastor of this charge, was held Tuesday evening, May 25. The church was tastefully decorated by the King's Daughters — a tribute to the late pastor, under whose direction they were organized. Rev. Jerome Greer, of Dighton, read the Scripture, and Rev. B. F. Simon, of Grace Church, Taunton, offered prayer. The present pastor, Rev. H. H. Critchlow, presided.

After a few words of personal testimony to the character of the deceased, he called upon the committee representing the North Dighton church. Resolutions adopted by the church, recognizing the faithful service of Mr. Sisson and expressive of tenderest sympathy with the bereaved family, were read by Mrs. Alice W. Hathaway. The Neighborhood Convention was represented by Rev. S. K. B. Perkins, of the Congregational Church, Raynham. Mr. W. D. Richardson, of Taunton, spoke for, and presented resolutions from, the Epworth League Union, of which the late pastor was a member. Rev. W. A. Luce, of First Church, Taunton, read the action taken in the Social Union, and also part of a paper referring to Mr. Sisson's death read before the Union. Rev. Charles Shank, of Dighton, spoke of his relation to Mr. Sisson as a neighboring pastor. He was followed by Rev. C. H. Ewer, of Providence, his predecessor at North Dighton. The next speaker was Rev. S. O. Benton, D. D., of First Church, Fall River, former presiding elder, under whom Mr. Sisson took his first work in New England Southern Conference, and by whom he was recommended for admission into the Annual Conference. Rev. O. E. Johnson, of Whitman, a special friend, spoke feelingly of the sorrow that entered their homes at about the same time; of the anticipated meeting at the Annual Conference and the words of mutual sympathy they would exchange, when, instead of seeing his face, he heard of his death. Rev. S. E. Ellis, of Fairhaven, who twice followed Mr. Sisson in pastoral charges, spoke in highest terms of his work as a pastor. Rev. T. J. Everett, presiding elder of New Bedford District, made a very beautiful application of the tributes of the speakers. He said: "I think our brother could he speak, would say, 'While I thank you for all the kind words that have been said, there is one tribute my heart craves, and this is that what I have tried to teach you of the Gospel of Jesus Christ should be manifest in your lives.'"

The service throughout was marked by deep feeling. The expressions were in recognition of the genial, manly, Christlike character of Rev. George A. Sisson. The music was selected from his favorite hymns. Misses Inez and Ethel Chase sang a duet. Rev. F. K. Beam, of Berkley, closed with prayer and benediction.

Edgartown. — The summer meeting of the New Bedford District Ministerial Association will be held with this church, June 27 and 28. The program bids fair to be unusually attractive. It is hoped that a large number of pastors will avail themselves of the hospitality of Rev. J. Hollingshead and his generous people.

Nantucket. — It was to be expected that after Rev. C. A. Lockwood had supplied this church for six weeks before Conference his appointment would be asked for. The welcome he received was most cordial. On May 8, I was received on probation. May 15, the League anniversary was observed with appropriate exercises. May 22, the G. A. R. and kindred organizations attended a union service. This old church, seating eight hundred, was filled to the very doors. The pastor preached the sermon. Many kind things are said concerning it by those present.

Turbo. — Rev. A. A. Stockdale, of B. U. School of Theology, has been appointed to this charge. The parsonage, well ordered, lighted, with supper table bountifully spread and pantry well filled, greeted the pastor and his wife upon arrival. All that need be said has been expressed in a single sentence: "He is Bro. Wilkinson's twin."

Plymouth. — On Wednesday evening, May 26, Hon. R. S. Douglass gave a lecture on Bermuda, illustrated by the stereopticon, in the Clark Chapel. Rev. E. F. Clark is pastor.

Fall River, Quarry St. — The Epworth League have a commendable custom of remembering the aged, the needy and "shut-ins" by hanging beautiful May-baskets. The affair was well car-

ried out this year. The recipients were delighted, and the young people blessed according to the Scripture promise. Rev. H. A. Ridgway is the pastor.

Fall River, First Church. — The ninth anniversary of the Epworth League was observed, May 22. The pastor, Dr. S. O. Benton, preached in the morning on "Possibilities for Young Christians." A neatly printed program gave the order, responsive reading, hymns, etc., of the evening service. The addresses were by Wm. S. Davis, president, and Mr. J. E. C. Farnham.

Whitman. — The preaching services are largely attended and all departments of the church have entered upon the year with a determination to make it the best in their history. Both the congregation and the people of the town express much satisfaction at the return of the pastor, Rev. O. E. Johnson, for the fourth year. Extensive repairs have been made at the parsonage, making it one of the prettiest homes on the district. The greater part of the house has been papered, painted and re-furnished. The cellar has been cemented and a furnace put in. In all about \$400 has been expended.

West Dennis. — May 23 was the tenth anniversary of the marriage of Rev. and Mrs. J. T. Docking. The generous parishioners took advantage of the occasion in combining a pastoral reception and wedding anniversary celebration. The whole affair was well planned and executed with unusual skill and taste. The parsonage, which was very beautifully decorated with potted plants, etc., was crowded in every part. Mr. and Mrs. Docking were personally presented to each one of the large company and received the congratulations of a very large number from outside the parish. A fine musical and literary program was rendered. Dainty refreshments were served. Every one remembered the significance of the tenth anniversary of the wedding day and "tin" was plenty.

L. S.

Providence District

Providence, Broadway Church. — Rev. C. W. Holden, of First Church, Pawtucket, delivered an able and entertaining address at the recent in-

Cure Consti- pation

and you cure its consequences. These are some of the consequences of constipation: Biliousness, loss of appetite, pimples, sour stomach, depression, coated tongue, nightmare, palpitation, cold feet, debility, dizziness, weakness, backache, vomiting, jaundice, piles, pallor, stitch, irritability, nervousness, headache, torpid liver, heartburn, foul breath, sleeplessness, drowsiness, hot skin, cramps, throbbing head.

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"For eight years I was afflicted with constipation, which became so bad that the doctors could do no more for me. Then I began to take Ayer's Pills, and soon the bowels recovered their natural action."

W.M. H. DELAUCETT, Dorset, Ont.

THE PILL THAT WILL.

stallation of Epworth League officers. The subject was inspired by Tennyson's beautiful thought as suggested by the words, "I follow the gleam." The pastor, Rev. J. O. Randall, by request of Principal Blakeslee, of East Greenwich Academy, gave an address before the students which was much enjoyed. Mr. Randall also addressed the young people in Foxboro M. E. Church, Wednesday evening, May 25. Mrs. Randall is visiting at her former home, Sturbridge, Ohio.

Providence, Wanskuck Church. — The work here is in a very encouraging condition. All the indebtedness has been covered by subscriptions and the major part has already been paid. The pastor, Rev. Robert Clark, gave a lecture in the church, May 25, in aid of certain incidentals not provided for. His theme was, "The Model Wife."

Attleboro. — The courage of the people manifested since the fire is quite remarkable. Only two firms have decided to leave town, and this will be only a temporary loss, for one of them expects to return just as soon as a place can be secured. There will be some loss to the churches, and ours of necessity will suffer for a while until business can be resumed. One thing that delays the concerns is the adjustment of insurance. Gold was melted and mixed with the ashes, and all the debris is treated to the smelting process; hence until it is discovered what gold has been recovered, the insurance cannot be properly adjusted. It will not be so difficult to keep each firm's gold separate because each has its own vault. Ashes rarely have such care and attention as Attleboro's receive. About a dozen members of our church will be compelled to move on account of the removal of the firms for whom they worked. Of course all the financial interests of the church will feel the disaster which the town feels, but there is good courage among the people that better times are not to be very distant in the future.

Providence Ministers' Meeting. — The last meeting of the season occurred on Monday, May 23. Rev. G. W. Anderson delivered a very attractive paper on "Ministers Whom I have Known." It was a series of pen sketches of the Methodist preachers whom he had known in early life in New York, and also in this Conference since he had been in the ministry. A vote of thanks was tendered him for the entertaining and instructive paper. The next meeting will be held in Mathewson Street Church the second Monday in September. It was voted that hereafter the meetings shall begin at 10:30 instead of 10 o'clock.

Providence, Trinity Church. — Professor Rich's Bible class is conducted in a very practical and helpful way. There were 112 present on recent Sunday. The Chestnut Street Epworth League was formally united with this chapter, Sunday evening, May 15. The four hundredth anniversary of the execution of the great Italian martyr occurring on Monday, May 23, Rev. A. J. Coulter was invited by East Greenwich Academy to give his address on "Savonarola, the Prophet of the Renaissance."

Providence, Mathewson Street Church. — Before a large and representative audience, Rev. S. M. Dick preached an eloquent and deeply impressive sermon, Memorial Sunday evening, on 1 Sam. 30:24. Many G. A. R. men and many women of the Relief Corps in the city were in the audience. The address was in the interest of a monument to the womanhood of the country for the part so nobly taken by them in the War of the Rebellion. Dr. Dick preached on this theme in Lowell last year as pastor of the Congregational Church, and the result was that an association was formed to erect such a monument and he was elected the president of the association. A collection was taken on Sunday evening to forward the movement.

Providence, St. Paul's Church. — At the Sunday evening service, May 29, Rev. J. A. L. Rich delivered a memorial sermon on "Quit you like men." An abstract of the sermon was published in the Providence Journal. Two young men have recently been baptized and taken on probation. Mr. Rich offered the prayer Memorial Day in Centredale Cemetery.

Woonsocket. — Rev. Hopkins B. Cady gave the Memorial Day oration here in Harris Hall. Mr. Cady is Department Chaplain of the G. A. R. of Pawtucket. At the memorial exercises Rev. Robert Clark, pastor of the Wanskuck Church in Providence, offered prayer, and Rev. W. Lenoir Hood, pastor of Thomson Church, by request of the Woman's Relief Corps, delivered the special address at their services in commemoration of the "unknown dead."

Personal. — Rev. E. F. Jones is enjoying a better state of health than for some little time past.

Mrs. Jones has been much occupied caring for her invalid mother, who met with a painful accident in an electric car recently. Mr. Jones is available for supply work either for the pulpit or lecture platform. His address is Providence, R. I.

Conference Minutes. — The Minutes just issued from the press of Snow & Farnham of Providence and edited by Rev. S. O. Benton, D. D., secretary of the Conference, is a great credit to all concerned in its publication. Every Methodist family in this district ought to have at hand the latest Discipline (1896), ZION'S HERALD, the Conference Minutes, the Methodist Almanac, and last but not least a copy of the Souvenir History of the Conference. Such a Methodist family will never spend any money more profitably than in that literature of our church. There is no other way to make strong Methodists than by making people intelligent about our church. Those who know it best love it most.

KARL

Norwich District

Willimantic Camp-meeting will have unusual interest this year, and members of the churches should arrange their plans in advance so as to be present in as large numbers and for as long a time as possible. This is one of the few camp-meetings which retains to a large degree the old-time fervor in its services and altar work. Especially attractive will be the Epworth League, laymen's, and old-time services. These are not to be of the nature of mere conventions, but will have the evangelistic stamp. The committee are negotiating for, and are quite certain of receiving, Rev. Dr. S. Parkes Cadman, pastor of Tabernacle Church, New York city, for one service. In his home work he has the assistance of two junior preachers and two deaconesses, and is one of the remarkable young preachers of the country.

Versailles is one of the churches for some time past supposed to be defunct. A good church building remained, but the people had nearly all died or removed. Changes have occurred, and under the management of Presiding Elder Bates there has been a resurrection. Rev. E. M. Anthony has been given charge of the interests, and at a recent meeting six trustees and a board of stewards were elected. Mr. Daniel Wright, superintendent of the Ocum mill, was elected Sunday-school superintendent, and Mr. Hector McConnell, superintendent of Versailles mill, was appointed class-leader. Regular services will be held. The number of Methodists is small, but people of all denominations have heartily united, and the board of trustees has Presbyterians and Baptists as well as Methodists in its number. This is a sensible, Christian solution of a religious problem common in our country villages of New England.

Personals. — At the funeral of Rev. W. O. Cady, at Portland, Conn., May 17, Revs. R. Povey, E. W. Goodier, R. D. Dyson and G. H. Lamson had part in the service and acted as bearers. Mr. Cady joined the Conference in 1847. He had been stationed at Sterling, Voluntown and Griswold, Westerly, Colchester, Greenville, Rockville, Scotland, Fisherville, Phenix, R. I., Warehouse Point, Portland, and Portsmouth, R. I. Since 1870 he had held a superannuate relation and resided at Portland, Conn.

Rev. John McVay's daughter, Bertha, is still at the hospital in Hartford, suffering from a critical

attack of appendicitis. Her recovery has seemed doubtful, but she seems now to be improving somewhat, and the prospect is hopeful. Mr. McVay and wife have been severely tried. After five years at Burnside they were stationed at the recent Conference at Mystic and Noank. They have been seriously perplexed by the conflicting needs of the new charge and the sick child. Their many friends deeply sympathize with and pray for them.

Manchester. — This church is in good condition financially. More persons than usual have subscribed to the weekly offerings, and a larger amount is pledged. The deficiency on current expenses for last year and a note for \$250 of four years' standing were taken care of in March last. The Ladies' Aid Society and several liberal-hearted brethren deserve much credit for this effort, especially in view of the business depression in the town.

Windsorville. — The preachers of the western part of the district held their neighborhood meeting with Rev. M. Ransom and wife at Windsorville on May 16. For the coming year they will give special study to some "Foundations of Faith." The Atonement will be the topic for the July meeting. During the past three years much valuable and thorough work has been done in these gatherings.

EAST MAINE CONFERENCE

Bangor District

Reports are all in, statistics are formulated, the history of the last year has been written, the wheel has turned, and forty men have found homes and work on Bangor District. Twenty-five return to old fields, the rest remove to others. A busy scene — breaking up, tearing up, settling up, fitting up — but after two weeks had passed, all was as quiet as the noonday. There have been some tears, some smiles, some farewell, some greetings, lots of planning, and more work. We are well settled, needing, possibly, just a few more finishing touches. Wonderful system, wonderful men, and a wonderful people! The presiding elder gets his mail. Here are some samples of his letters: From the pastor: "We are nicely settled and are delighted with our people and work. First Sunday night two souls found the Lord. We expect great revival this year." From a member: "We are delighted with our pastor. Expect a great year. Are satisfied he is a man of God, and we mean to hold up his hands." Sorrow may continue for a night, but to such a pastor and such a people joy will come in the morning and prosperity will continue to such forever; but we must be more explicit.

Exeter and Coriana. — Rev. E. A. Carter enters upon his fourth year of service on this charge, which is exceedingly gratifying to pastor and people. The first quarterly meeting of the year was held here and was a very pleasant occasion. The people are hopeful and we bespeak for them a successful year.

Newport and Detroit. — Rev. C. E. Springer enters upon his second year with this people, which is satisfactory to all parties. A good degree of interest is shown, and a great desire for a revival will doubtless lead to interesting things to be reported in the near future. Father Byrne

is now nearly eighty-four years of age, but is as cheery and hopeful as ever, an inspiration to his pastor; and, indeed, to all, young and old, who come in contact with him. He attended morning service, including love-feast, and rode two miles alone to evening service to take the presiding elder to his home. His testimony had the ring of youth, but the faith of a patriarch. He himself is a living testimony to the grace of God, having a sweet and heavenly old age worth coveting. Mrs. Mary Stewart and her husband, with his daughter Julia, count it a great privilege to care for and smooth the pathway of one so worthy as he.

Dexter and Ripley have been in mourning since Conference. They say, "You took Mr. Haley so suddenly. We didn't expect it." But Mr. Haley is gone, and is now busily engaged in investigating the outs and ins of East Maine Conference Seminary, which institution he is bound shall prosper; and the people at Dexter are confronting the genial face of Rev. O. H. Fernald, D. D., and that of his most excellent wife. The sighs are less heavy, hope revives, hearts are gladdened, and the Doctor and his people say: "We are going to have a grand year."

Pittsfield and Palmyra.—Rev. G. H. Hamilton had served this charge five years and Rev. A. E. Luce that of Patten the same term, both successful, both beloved; and so "Frank Jones moved to my house and I moved to his." A happy exchange. Pastors and people are much pleased, and there can be no question of the wisdom of these appointments. We are glad to note the continued improvement of the health of Mrs. Hamilton and the prospect of complete restoration.

Dover.—Rev. J. H. Irvine feels perfectly at home here already, for, he says, "Young and old rally around me so I can't help it." We expect this will prove a very successful year to this deserving charge.

Atkinson and Sebec.—At the close of Conference, May 2, the presiding elder of Bangor District, assisted by Rev. J. F. Haley, united in marriage Rev. William E. Greene and Miss Lizzie J. Rollins, both of Brownville, and they at once entered upon the work of this charge, taking the place of Rev. W. H. Patten, who was left without an appointment to attend Drew Seminary. They have been cordially received, and all are hopeful.

Hartland and St. Albans.—We find the genial face of the pastor, Rev. I. H. Lidstone, beaming with delight as he looks out upon the fourth year with this people. Conditions indicate a happy and pleasant year. We miss the greeting of our kind friend, Dr. Bean, whom God has taken. The church and community mourn his departure.

Lincoln.—Rev. C. H. Johnnett returns to this charge for the second year. He writes: "We came home from Conference very weary, but are most cordially greeted by our people, who called upon us Saturday evening in large numbers, bringing a 'May-basket' filled with many substantial gifts. We feel anxious to get settled down to earnest work."

Mattawamkeag.—Rev. W. T. Johnson enters upon the fourth year of service with this people, to whom he has greatly endeared himself. He writes encouragingly, and we feel sure the year will be a good one.

Old Town.—A hearty reception was given Rev. and Mrs. C. L. Banghart on their return for another year, in the church vestry, which was tastefully decorated with flags and plants. A pleasing musical program was provided, and an address of welcome was given by Mr. A. S. Crawford, to which Mr. Banghart responded suitably. Refreshments were served during the evening.

Brethren, let us do our utmost, and begin now to make this our best year.
E. H. B.

NEW HAMPSHIRE CONFERENCE

Concord District

Warren.—Rev. W. T. Boultenhouse and wife have been very cordially received at this place. Much disappointment was felt that the former pastor did not choose to remain, but they feel that they have been well treated in the present appointment. The work opens well, and all are full of hope for a good year. Rev. L. W. Prescott, a superannuated member of the Conference, is to take hold of the finances, and all are confident that he will have success.

Colebrook.—This north country field is well cared for by Rev. E. N. Jarrett, who has the esteem of his church and all the best elements of

the place. While there have been some hindrances to the work, everything opens favorably for the present year. We hope for a good attendance at the camp-meeting, July 4-9.

Stewartstown and Beecher Falls.—The pastor of this field, Rev. A. W. Frye, is busy and happy in his work. He is a fine frontier worker. In addition to the work he does in the two places named, he has organized two Sunday-schools and established a preaching service in Clarksville, a town that has no church building or organization. We were present and preached at one of these services, when a good congregation was present. The Adventists run over much of this northern country, holding services for a week or two, baptizing some, but never organizing anything. Hence we find much religious desolation, no services being held sometimes for months, no Sunday-schools or prayer-meetings. The church that comes to stay and keep the fires burning finds many difficulties, but God is greater than all our difficulties.

Pittsburgh.—The pastor in this field is Rev. W. S. Frye—no relation of any other Frye among us. The people of this far north region are much gratified at his return, and are taking hold of the work with courage. They promise to care for the pastor and family as generously as they can.

East Colebrook and East Columbia.—The new pastor is Rev. A. G. Smith. He has entered with much enthusiasm into the work. The field is large and requires much pastoral work. To this he is faithfully attending. At East Columbia a plan has been devised to get rid of the tumble-down horse-sheds and have a dozen or more new ones. They will be erected in a few weeks. The people at East Colebrook have raised nearly every dollar of their portion of the parsonage debt, and East Columbia will soon do likewise. Their property will then be free of any incumbrance. The work of Rev. Geo. R. Locke and wife on this house will never be fully appreciated by the pastors who follow and find the neat and comfortable home prepared for them.

South Columbia.—Rev. W. F. Ineson finds good congregations as he begins the second year on this charge. Every one is glad to have him returned. Some good results are seen, while in other respects it is not so encouraging. Faithful work done for God will not fail to produce a good harvest. The parsonage has been shingled. Sixty-one rods of pipe will be laid to bring water into the house, which will be a great convenience. They also hope to do some painting.

Lancaster.—This church has one of the largest quarterly conferences on the district. The first session brought out twenty members. Plans are being made to do something toward reducing the debt on their property. Rev. L. R. Danforth's third year opens pleasantly.

VERMONT CONFERENCE

Montpelier District

Barnard and East Barnard.—Rev. Guy Lawton, the new pastor, has been heartily received. Good congregations greeted him on his first Sabbath, and the county paper gave a good notice of his maiden sermon. The people are already beginning to talk about a revival. "Montpelier Seminary Day" was observed and more than the required per cent. secured.

South Royalton.—This charge is rejoicing over the return of Rev. E. W. Sharp for the fourth year, and indications point to a very successful twelve months.

Quechee.—This place is supplied this year by Rev. A. J. Hough, of White River Junction, an arrangement satisfactory to all parties, and one

which is already bearing fruit in larger congregations.

White River Junction.—Unusually large congregations have been present since Conference. Mr. Hough's poem on the fallen heroes of the "Maine" has much literary merit, and excited wide comment. His oldest son has enlisted in the war, and is now on his way to Cuba.

South Reading.—Depleted by removals and deaths, this church still breathes and hopes for more vigorous life. A week-night prayer-meeting has been arranged for, and a slight increase of salary over amount paid last year cheerfully voted. This charge is efficiently supplied by Rev. H. G. McGlaughlin, of Brownsville.

Brownsville.—This society is the fortunate possessor of one of the most beautiful church interiors in the Conference. When the exterior is made to correspond, the structure will be a fitting testimonial of the love of the people for their God. The appreciation of the people for their pastor was shown in their hearty vote for \$100 increase in his salary. They also resolved to settle with him once a quarter instead of once a year.

Randolph.—May 15 was observed as Montpelier Seminary Sunday, also as Epworth League Anniversary. The other denominations came in to the latter service, and Pastor Howe and his League helpers interested a large audience.

Putney.—Rev. J. H. Bennett, of the East Maine Conference, supplies this charge very acceptably this year. He has already made one round of pastoral calls, and has begun another. The congregations are increasing.

Union Village.—Rev. F. M. Miller, transferred to our Conference and stationed here last month, has asked to be released on account of the health of his wife and daughter. The request has been granted, and the elder is in correspondence with two university men, one of whom will soon be appointed to this field. Meanwhile the charge is very acceptably supplied by Rev. Charles E. Brown, of Dartmouth College.

Woodstock.—Gratification is felt over the return of Rev. F. D. Handy for another year, and his salary was cheerfully increased \$50 at the first quarterly conference. Less difficulty was experienced in raising last year's budget than for a long time. The pastor has in charge some very promising out-district work.

RETAW.

St. Johnsbury District

Danville.—Rev. F. E. Currier and family are in great affliction in the death of their youngest child, Fred. He was three years and a half old, and a loving and interesting boy. He was taken sick on Sunday with membranous croup. The disease utterly baffled the doctors, and on Tuesday night Fred was admitted to the company of the innumerable throng where they never say "I am sick." A large circle of friends sincerely sympathize with the afflicted household.

West Burke.—Rev. G. A. Emery finds himself most pleasantly situated among a cordial and devoted people, who have taken much pains to show their appreciation of the new pastor. The work opens hopefully.

East Burke and East Haven.—Rev. A. G. Austin returns to this charge for his fourth year with much courage. The charge has been strangely depleted by deaths and removals, but the brethren keep up their estimates and propose to conquer. Mr. Austin's son has enlisted in the army and has gone to Chickamauga. Blessings on the boys who consecrate themselves to a worthy cause!

Lowell.—Rev. W. M. Morrow has been granted a vacation to visit his home in Nebraska. He

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has not been home for five years. He goes at this time because his sister and some other friends of former years graduate from the Nebraska Wesleyan University. Besides, there is to be a reunion of his own and some other classes.

Walden. — The younger daughter of Rev. John Thurston, Mrs. Florence Patch, died of consumption, May 21. She has shown a tendency to the disease for several years, and has made a heroic struggle for life. She was a beautiful Christian and witnessed a good confession as she triumphed over the last enemy. Her husband was most devoted to her, and will have only pleasant memories of her. Her sister, Ruth, has been with her for the last three months. Besides her father and sister, two brothers survive her.

Memorial Sermons were preached last Sunday by Rev. F. T. Clark of St. Johnsbury Centre, Rev. S. G. Lewis of Marshfield, Rev. W. E. Douglass of Barton, and probably others. Rev. Thomas Tyrie of St. Johnsbury gave the address on Memorial Day at North Stratford, N. H., and Rev. B. F. Rowland, Ph. D., of Springfield, delivered the address at Island Pond. The latter spent a day or two with his friends at Barton Landing.

Irasburgh. — At a union temperance meeting held in our church under the auspices of the W. C. T. U., Judge L. H. Thompson of the Supreme Court delivered an able and vigorous address.

Lyndon. — Rev. W. C. Johnson gave an address on the life and character of Gladstone on a recent Sunday evening, from which many valuable suggestions were made, and the people were edified.

Guildhall. — The Essex County Herald says: "The new pastor of the Methodist Church [Rev. A. C. Fuller] is quite popular with his people."

Island Pond. — The pastor, Rev. E. J. Gale, is to occupy the parsonage hereafter. He was married, at Chester, Ill., May 24, to Miss Anna Maxwell Morrison. Congratulations are in order.

Barton. — On the same day that he preached the Memorial Day sermon in the morning, Rev. W. E. Douglass preached the annual sermon before the graduating class of Barton Academy in the evening, and the Orleans County Monitor speaks appreciatively of both.

South Albany. — The new church is to be dedicated, June 9.

Cabot. — The people here have made the new pastor, Rev. I. P. Chase, feel very much at home. They gave him and his wife a cordial reception.

Derby. — This place keeps up its record for being kind and helpful to its pastors. A pleasant reception was given to Rev. G. H. Wright and family.

Barre. — The Epworth League observed the ninth anniversary, using the official program and taking a collection of nearly fifteen dollars for the missionary debt. Good!

Burlington, '98. — Let all who possibly can take in the Epworth League Convention, June 21-23. It promises to be the largest and most enthusiastic gathering of Methodists ever held in the State. The program is packed with good things. Let every League chapter, and every church where there is no chapter, send delegates.

H. A. S.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting. — The meeting on last Monday was a memorial service for Revs. Hugh Montgomery and W. W. Baldwin. The subject for next Monday is "An Anglo-American Alliance," and Rev. Reuben Thomas, D. D., of Brookline, will deliver the address. The subject awakens general and profound interest, and Dr. Thomas is especially qualified to treat it. The general public will be welcome.

South District

Walnut Hill. — The work is opening with much promise. The congregations are good and steadily increasing, and all lines of work are progressing. The increased railroad facilities with the now nearly completed improvement will help to make this very delightful suburban neighborhood more readily accessible, and the united and active church will continue to attract Christian families as residents. Mudge Chapter of the Epworth League celebrated Anniversary Sunday. In the morning the pastor, taking the League motto as a suggestion, preached a sermon on "Visions that Lift Heavenward" from the text, "I was not disobedient to the heavenly vision." In the evening the regular anniversary of the League was held. After an introductory address by the president, Mr. Walter Chambers, address-

es were made by Rev. Wm. Phelps of the School of Theology, Rev. Ralph Newman, and the pastor, Rev. J. H. Pillsbury, who spoke on "The Opportunity of the League to Build the Church of the Nineteenth Century."

U. man reported. A resolution was unanimously adopted recommending that the next First District convention fix a uniform date for the installation of the officers of local chapters throughout New England, and suggesting that such installation be in September or October, annual elections to take place from one to three months previous to that time.

A communication was received from the editor of ZION'S HERALD, offering special inducements to the Leaguers on the district and elsewhere who might wish to have the HERALD sent to sailors and soldiers at the front. By a rising vote a resolution of thanks to Dr. Parkhurst, and of appreciation of the importance of supplying the best of reading matter to the boys of the army and navy, was adopted; and members of the League were urged to embrace this opportunity and also to endeavor to increase the circulation of ZION'S HERALD in the home chapters.

The address of the afternoon, by Bishop Mallal-

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lia, on "Bible Truth," was inspiring and helpful. Remarks were made by Rev. G. H. Spencer, recently transferred from the N. H. Conference, and by Dr. Wm. McDonald. Rev. B. F. Kingsley gave an interesting talk on Junior work. A telegram of greeting was sent to the East District convention, in session at Saratoga St. Church, East Boston. The district secretary was instructed to obtain credential cards for the use of the chapters on the district. Editor Parkhurst spoke feelingly of the duty of every Leaguer, and said that ZION'S HERALD was ready at any and all times to help the Epworth League.

Rev. S. A. Steel, D. D., was the principal speaker of the evening, discussing the "Reason Why Leaguers should be Given Something to Do in Church Work. A short inspiration service, led by Rev. G. S. Butters, closed the convention.

Fine solos were given by Miss Tibbets, of West Somerville, and Miss Alice O. C. Chick, of Broadway Church. Generous collations were served at noon and night by the entertaining church, which were enjoyed by above two hundred guests. A vote of thanks was tendered to all who had contributed to the interest of the day, and officers were elected as follows: President, Rev. Geo. H. Spencer of Newton; vice-presidents, Sherman Campbell of Cambridge, Miss M. A. Barnet of Fitchburg, Miss Bertha Kyle of Lowell, Rev. N. B. Fisk of Charlestown; secretary, Miss Josie G. Owen of West Somerville; treasurer, E. A. Legg of Woburn; Junior League superintendent, Miss Florence M. Millner of Cambridge.

W. H. LINCOLN.

MAINE CONFERENCE

Portland District

Chestnut St., Portland. — This church has raised \$100 on the missionary debt. The district will meet its apportionment if each church does its duty. Let the preachers report at once to the presiding elder the results of their efforts.

E. O. T.

NEW ENGLAND CONVENTION EPWORTH LEAGUE. — A trip to this Convention, to be held in Bangor, July 5-8, is being arranged by Rev. F. B. Graves, with side trip to Bar Harbor.

CHURCH REGISTER

HERALD CALENDAR

| | |
|---|-------------|
| Suffolk Circ. Ep. League Convention in Revere Church, | June 9 |
| North Dist. and Worcester Circuit Min. Asso. at Sterling Camp-ground, | June 13 |
| Norwich Dist. Min. Asso. at East Glastonbury. | June 13, 14 |
| White Mountain Min. Asso. at North Monroe, | June 13, 14 |
| Dover Dist. Pr. Mtg. at Amesbury, Mass., Colebrook Camp-meeting, | June 21, 22 |
| First Gen. Conf. Dist. Ep. League at Bangor, Maine. | July 4-9 |
| New England Chautauqua S. S. Assembly at Lakeview, South Framingham, Mass., West Dudley Camp-meeting, | July 18-29 |
| Weirs Camp-meeting, | Aug. 5-15 |
| Empire Grove Camp-meeting, | Aug. 15-22 |
| Laurel Park Camp-meeting will begin Sterling Camp-meeting, | Aug. 22-27 |
| Asbury Grove Camp-meeting, | Aug. 22-29 |
| Hedding Camp-meeting, | Aug. 22-27 |
| Claremont Junc. Union Camp-meeting, | Aug. 23-30 |

POST-OFFICE ADDRESS.

Mrs. W. W. Baldwin, Old Orchard, Maine.

PULPIT SUPPLY. — Chaplain D. B. Lowell, D. D., of Rutland, Vt., may be secured as a temporary pulpit supply. Any one in need of such help would do well to correspond with him. Address 198 Columbian Ave., Rutland, Vt.

W. F. M. S. — The Fitchburg District W. F. M. S. will hold a meeting in Clinton, June 16. Morning and afternoon sessions, with a missionary speaker in the afternoon. Let all the ladies come and help and get helped. Clinton ladies furnish lunch.

Mrs. J. A. DUNN, Dist. Sec.

LEAGUE CONVENTION, SOUTH DISTRICT. — The eighth annual convention of the Epworth League, Boston South District, will be held in the Winthrop St. Church, Thursday, June 9. Afternoon session at 3 o'clock; evening session at 7:15; social hour from 5 to 6; collation from 6 to 7. Rev. George H. Spencer, of Newton Centre, will address the convention at 8 o'clock — subject, "The Meaning of a Purpose."

E. L. CROWELL, President.

GARDEN PARTY. — The ladies of St. Mark's Church, Brookline, are to give a garden party on the lawns of the church and St. Mark's Square, Thursday afternoon and evening, June 9.



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OBITUARIES

And this is death! Think you that raptured soul

Now walking humbly in the golden streets,
Bearing the precious burden of a love
Too great for utterance, or with hasted heart
Drinking the music of the ransomed throng,
Counts death an evil? evil, sickness, pain,
Calamity, or aught that God prescribed
To cure it of its sin, and bring it where
The healing hand of Christ might touch it?

No!

He is a man tonight — a man in Christ.
This was his childhood, here; and as we give
A smile of wonder to the little woes
That drew the tears from out our own young eyes —

The kind corrections and severe constraint imposed by those who loved us — so he sees A Father's chastisement in all the ill That filled his life with darkness; so he sees In every evil a kind instrument To chasten, elevate, correct, subdue, And fit him for that heavenly estate — Saintship in Christ — the Manhood Absolute.

— J. G. Holland.

Montgomery. — Rev. Hugh Montgomery was born in County of Fermanagh, Ireland, March 28, 1839, and died in Marblehead, Mass., May 4, 1898.

When sixteen years of age his family moved to a farm in Kingsley, Canada. He here grew up to twenty-one under the discipline of deprivation, toil and poverty. At seventeen he attended a Methodist camp-meeting and was soundly converted to God through the influence of a tear falling from the eye of an aged disciple at the love-feast. His parents were converted under the influence of the first prayer they ever heard from his lips. Thousands since have been converted through his instrumentality. He joined the Wesleyan Methodist Church in December, 1856.

Leaving home in 1860, carrying his earthly all in his handkerchief, he found employment as a farm laborer in Littleton, N. H. He immediately, also, commenced holding meetings in private homes and school-houses, at which quite a number were converted and new spiritual life was developed. Here Rev. J. E. Robins, presiding elder of Dover (N. H.) District, was converted, and others afterwards in the Christian ministry. This and the following year he worked on a farm in summer and attended the high school in the winter, and held religious services all the year. Many were converted. The next three years were spent at Newbury Seminary battling with poverty and ignorance, acquiring mental discipline and winning many souls to God. He was a very hard student and earnest Christian worker. He joined the New Hampshire Conference in 1862, and received in it the following appointments: Piermont, 1862-'63; East Haverhill, '64-'65; Grantham, '66-'67; Wilmot, '68-'69; Seabrook, '70-'72; Greenland, '73-'74; Great Falls, '75-'76. He was then transferred to New England Southern Conference and stationed, '77-'79, at Centre Church, Norwich Conn.; '80-'81, Greenville; '82-'85, Norwich, City Mission. He was transferred to New England Conference in 1886 and became agent of Worcester Temperance Union; '87-'88, agent of the State No-License League; '89-'91, pastor at Woburn, '92-'95, Central Church, Lowell; '96-'97, Marblehead. In every church wonderful awakening and precious revivals occurred in which multitudes were converted to God. Contiguous places were visited. Other revivals and great gatherings were had from regions beyond. In several churches new houses of worship or parsonages were erected, and in nearly all remodeled, refurnished, or a new organ secured. The business interests of most of them were reorganized and improved with lasting results. Every department of pastoral work was administered with a master hand. Evangelistic tours were made in Pennsylvania, Provincetown, Wellfleet, London, Eng., and many other places. Large accessions were made to the church and Sunday-school, and discipline was tenderly but effectively administered.

Mr. Montgomery was early enlisted in the cause of temperance and became one of its most effective advocates. Hundreds if not thousands were reclaimed from the drink habit and made useful Christians. Probably there has never arisen so effective an antagonist to rum-selling. His methods of detecting illegal selling and bringing violators of law to punishment were as effective as they were drastic and original. Probably no man has ever arisen more heartily feared and revered by this class of citizens. His measures were bold, judicious and uncompromising. In one of his charges one thousand persons requested the prayers of God's people. At every communion some were added to the church; not a month passed without seekers

of salvation. Not less than two hundred "drunkards, abandoned and degraded, became Christian heads of happy families." In this same charge he raised \$5,000 above all current expenses. As representative of the temperance cause in Massachusetts he was heard by eager throngs, as he had been in Connecticut and New Hampshire. And he was felt in every part of the State. His counselors were our most influential public citizens.

Intense in sympathies, overflowing in labor, his marvelous constitution gave way, and after a single year of the most acute suffering he resigned himself to the will of God, so hard for him to understand that his work was done. His faith and love never failed him. His last sentence was: "Lord bless them [his family], bless the church, bless the town!" His last word was an oft-repeated "Glory!" Bright's disease and grace had conquered, and glory crowned one of the most heroic, most conscientious, most devoted ambassadors of Christ. "Servant of God, well done!"

GEO. WHITAKER.

Clark. — The names of Jeremiah and Lucy Clark had been joined as husband and wife for nearly sixty years. Married in early life, they traveled life's journey together, and died within a few hours of each other. We laid them in one grave deep and wide, and most beautiful flowers were placed above it.

Hon. Jeremiah Clark was born in Washington, Vt., Feb. 11, 1819, and died in Lowell, Mass., April 22, 1898, in his 80th year. In boyhood he attended the public schools at Chelsea, Vt. When sixteen years of age he came to Lowell, and soon entering the Lowell Machine shop continued there in various capacities for thirty-five years. In 1867 he began business on his own account, as dealer in textile machinery. Such was his devotion to work that his business grew to be the largest of its kind in the United States and Canada. Mr. Clark was a member of the Lowell city government in 1852, of the house of representatives in 1860-'61, and of the senate in 1873. In all these positions he was faithful and efficient.

There were many noble elements of character in Jeremiah Clark. I wish to write first of his gentleness. In an intimate acquaintance with him for four years I never saw him out of temper, never heard him use a harsh word. With Christlike charity he would close his eyes to men's faults and open them to their good traits. Always was he meek and lowly in heart. But this meekness must not be confounded with weakness, for Mr. Clark's will was like that of Bismarck. He had iron in his blood. A soft glove of urbanity was on his hand, but his grip was none the less strong. In all affairs of business, politics and religion, when his mind was once made up it was almost impossible to change it. Our brother was a living illustration of this Scripture: "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." He was one of those noble souls who love to give. Only one ambition had he to live — to make money. For his own selfish enjoyment? Nay, verily, but as he said, again and again, that he might give it away, to do good with it, to help the church. The amount of his private gifts will never be known. The record of his grand benevolence to public institutions has already been published. Would that the church at large could catch the spirit of his consecration of money to Christ's cause!

His crowning excellence was his religion. This bound all his other good qualities together, enriched them, and made him the force in this world he became. To Christianity he brought the free submission of a clear and comprehensive mind. I never heard him express a doubt as to the authenticity of the Scriptures, or the truth of the doctrines they present. Added to this assent was a heartfelt experience of religion. He could say: "I know in whom I have believed." With him Christianity was a fact, not a theory. His faith was childlike and true, his heart full of peace, joy and love. When speaking of his trust in Jesus his breast would heave with emotion and tears of happiness till his eyes.

Jeremiah Clark was a Methodist by study and conviction. He was well acquainted with the polity and workings of his denomination, and kept remarkably well informed as to its men and measures. No man ever loved his local church better than he loved Worthen Street. For her he planned and sacrificed, asking no other compensation than the prosperity of Zion. For thirty-eight years he was the painstaking church treasurer, and for a longer period held official position. This society was ever in his mind while abounding in health, and when looking forward to the time when hand and heart and brain could do no more, he made large provision in his will for his beloved church. This love for the church was reciprocated by the church. We all feel the loss.

Members have said to me: "We would rather have Bro. Clark than his money." True; you cannot measure such a man in dollars and cents.

But he was broader than any local church or any one denomination. His sympathies were as wide as humanity. He loved all churches and organizations which exalt Christ and are striving to lift up the race. His will is an epitome of his heart. In it are bequests to many educational and philanthropic institutions.

When the end of life drew near it found him prepared. Many times he testified to his trust in Jesus. The sting of death was removed by the blood of Christ, and sweetly as a tired child goes to sleep in its mother's arms, so peacefully he fell asleep in Jesus, and was not, for God took him to the higher ministries of heaven.

Mrs. Lucy Clark's maiden name was Chamberlin. She was a native of Pomfret, Vt., and when a young lady of eighteen she removed to Lowell. Feb. 12, 1840, her marriage with Mr. Jeremiah Clark took place. She joined the Methodist Church when services were held on old Chapel Hill, and when Worthen Street was organized in 1841, became one of its original members.

Mrs. Clark was a quiet, humble and true Christian. The success and prominence of her husband did not make her proud, but she was ever approachable, kind and friendly. Her health for many years had been far from firm, and in recent years she was not able to do much active work; but she ever had a sound religious experience. In all the trials of her long and distressing sickness she trusted in her Saviour. Among the last words she said to her pastor were: "Other refuge have I none." "In my hands no price I bring." She said to a friend: "This will be my last night." Her friend replied: "You are all right, aren't you?" "Oh, yes," she answered, "I want to go!" Before morning dawned her wish was granted, and she was safe in the arms of Jesus. Mrs. Clark died April 20, 1898, aged 82 years.

The double funeral was held at their late residence on Pawtucket Street, Monday, April 24, and was conducted by the writer, assisted by Rev. Dr. Geo. Whitaker, an intimate friend. Their bodies were laid to rest in Lowell Cemetery, to await the resurrection morning.

E. T. CURNICK.

Stevens. — Mrs. Harriet G. Stevens was born in Bethel, Me., July 28, 1814, and died in Somerville, Mass., March 11, 1898.

She was the daughter of Dominicus and Dorcas Frost, both of whom were devoted Christians and enthusiastic members of the Methodist Episcopal Church. In early life Mrs. Stevens accepted Christ, and all through her subsequent career was known as a consistent and faithful follower of the Lord Jesus. She was strongly attached to the church of her choice, and she delighted in taking on herself responsibilities and burdens from which others would shrink. For more than forty years she has been connected with the First Methodist Episcopal Church of Somerville and was highly respected by all its members. She took great

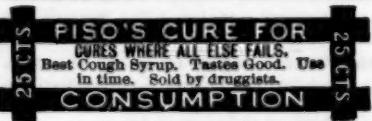
SCALP HUMOR

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I was suffering tortures from a diseased scalp. I was scratching my head from morning till night. Little pimples broke out all over my head. I had no rest. I washed my head with hot water and CUTICURA SOAP, and applied CUTICURA as a dressing. Now my head hasn't a pimple on it, and my hair is growing splendidly. ADA C. HARRELL,
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comfort in ZION'S HERALD and had been a subscriber for many years. She kept herself young by her devotion and interest in things that were good. On her eightieth birthday she had a little company of friends, and to her pastor who congratulated her on reaching the eightieth milestone she remarked, "I am going to see a good many more years, for I never intend to grow old;" and then lifted her finger heavenward, indicating that she expected to live forever. She was a devoted mother, a warm-hearted friend, a good neighbor, and a consistent Christian. She has left to her son and daughter, who survive her, a precious legacy, and her memory will be cherished by all who knew her.

GEO. S. BUTTERS.

Corliss. — Howard Corliss, of Woolwich, Me., entered into rest eternal, May 3, 1898, aged 84 years.

He had been a lifelong resident of Woolwich, and was loved and respected by all who knew him. He was called to pass through afflictions, but manifested patience, being resigned to the Master's will and sustained by His grace. His Christian experience began in early life, and he united with the Methodist Church, remaining a faithful member during all the years that followed. Of him it may be said, "He walked with God."

His home life was happy. There shone the true nobility of his Christian character. To him home was a haven of rest, and the place was dear to children and grandchildren who from time to time gathered there to be cheered by his encouraging words and greatly benefited by the influence of one who had been with Jesus and learned of Him.

Mr. Corliss leaves a wife and six children, who deeply feel their loss, but rest in the hope of a happy reunion.

W. H. DUNNACK.

Graves. — Emily A., widow of John S. Graves, died very suddenly in Brighton, Mass., Feb. 6, 1898. She was born in Vienna, Maine, Sept. 14, 1830.

Until her removal to Massachusetts a few years since, she continued a resident of her native town. There at the age of sixteen she was converted, and soon after united with the Methodist Episcopal Church; her husband, to whom she was married in December, 1853, uniting with the church at the same time. There they lived and labored together for the church of their choice till his death in 1883. In 1885 Mrs. Graves came to Brighton and at once united with the Allston Church. She was the centre of the home where brothers, sons and daughters delighted to gather and found in sister and mother all that makes home attractive and dear. She was a devoted and intelligent Christian and a loyal Methodist, a constant reader of ZION'S HERALD, and interested in all the varied work of the church.

For such a life there could be but one ending, and on Sabbath afternoon, Feb. 6, she passed peacefully to her reward. Tender hands bore her body to her native town in Maine, where, beside her husband with whom she walked for forty years, it sleeps till the morning.

W.

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NEWS OF THE WEEK

Tuesday, May 31

- Steamer "Cestrian" reaches port, having been in collision with an iceberg and sustaining serious damage.
- Price of coal reduced 25 and 50 cents a ton by the Metropolitan Coal Company.
- Prof. Charles Eliot Norton of Harvard College retires from active work after more than forty years' service.
- Another attempt to prove the unconstitutionality of the indeterminate sentence act.
- Boston Fruit Company's steamer "Belvidere" runs ashore on the east coast of Cuba; crew and passengers saved, steamer a total loss.
- Our mineral production for 1897 was greater than that of all European countries combined.
- Report that Mrs. Leiter has purchased the Chickamauga Park Hotel as a gift to the Government for a military hospital.
- Delaware votes to abolish the Australian ballot.

Wednesday, June 1

- Commencement exercises of Boston University.
- Spain passes an act prohibiting the exportation of silver from that country.
- General Deficiency bill carries an appropriation of \$207,700,000; largest ever reported.
- Major General Miles and his staff reach Tampa.
- One thousand longshoremen strike in Philadelphia.
- The \$30,000,000 collar, cuff and shirt syndicate said to be nearly completed.
- Opening of the Trans-Mississippi Exposition at Omaha.
- Four hundred men with arms and ammunition landed twenty-five miles from Santiago and join insurgents.
- Two of Cervera's torpedo boats make an unsuccessful attempt to blow up one of our ships.
- Newspaper correspondents warned not to attempt to land in Cuba; three now in prison there.

Thursday, June 2

- The "Oregon" and "New York" reported to have joined the blockading force at Santiago.
- Fifteen convicts escape from the federal prison at Fort Leavenworth, Kansas.
- Persistent rumors of battles in and near Santiago, but no authentic news to be had.
- The public debt increased last month by \$19,341,108.
- Run on the Bank of Spain; people insist on exchanging notes for silver.
- News of the loss of the schooner "Lady Jane Grey," May 22, off Cape Flattery; 34 lives lost.
- The monitor "Monadnock" ordered to be fitted out for the Philippines.
- House passes the bill appropriating \$17,845,000 for expeditions to the Philippines, Cuba and Porto Rico.

Friday, June 3

- Death of Samuel Plimsoll, the "sailor's friend," in England, aged 74.



— The "Oregon" joins Commodore Schley's fleet.

— The hospital ship "Solace" leaves Key West with eighty sick and wounded seamen.

— Four thousand houses and \$10,000,000 worth of property destroyed by fire at Peshawar, on the Afghan frontier.

— The Secretary of War asks for \$53,879,358 for the equipment and maintenance of volunteers under the second call.

— Ex-Minister Polo appointed Under Secretary in the office of Foreign Affairs.

— Many millions saved to the whiskey distillers by the "outage" bill.

Saturday, June 4

- Sharp advance in the price of leather.
- The "Marietta" arrives at Key West from San Francisco.
- Thirty-seven Spanish prisoners arrive in New York.
- The Senate confirms the nomination of Oscar S. Straus as Minister to Turkey.
- The Philadelphia longshoremen win their strike.
- Large increase in Gen. Merritt's army destined for the Philippines. Cavalry and artillery to go.
- The Senate votes to coin the seigniorage and agrees to the issue of new bonds.
- Captain Sigbee arrives in Washington with despatches from Admiral Sampson.
- Relatives of the late Dr. Thomas W. Evans, the Paris dentist, will contest the will offered for probate.
- Funeral of Mrs. Mary Lowell Putnam, sister of the late James Russell Lowell.
- Colby University to have a new chemical laboratory.

Monday, June 6

- Death of ex-Congressman Elijah A. Morse, aged 57; and of Hon. Jonathan A. Lane, aged 76.
- Hospital ship "Solace" arrives at New York with sick and wounded men from the fleet.
- Foreign newspaper correspondents forbidden to enter Havana under the penalty of being treated as spies.
- The Armour Institute of Chicago receives from Mr. Armour an additional gift of \$500,000.
- Death of Captain Charles V. Gridley, U. S. Navy, in command of the "Olympia" during the Manila fight, while on his way home.
- Four of the steamers captured from the Spaniards will be used as transports.
- The last of the Cuban cables said to have been cut.
- Lack of equipment prevents volunteers going to the front.
- Cuba and Porto Rico to be invaded at the earliest moment possible.

— The Minutes of the Vermont Conference are received from the secretary, Rev. W. R. Davenport; and the Minutes of the East Maine Conference from Rev. I. H. W. Wharf, the secretary.

— The class of '98, Boston University School of Theology, formed a permanent organization previous to graduation by adopting a constitution and electing the following officers: Benjamin A. Cherry, Nashville, Tenn., president; J. Elbert Thomas, Bellevue, Ky., vice-president; and George B. Dean, Boston, Mass., secretary and treasurer. The reunions are to be held every five years.

— Dr. Charles W. Morse, of Salem, and Miss Mabel Morris, of Portland, were married in the latter city, May 25. The bride has been one of the most efficient workers and valued members of the Pine St. Church, Portland, active also in the literary circles of the city, being president of the Kalmia Club. Dr. Morse is a popular young physician of Salem. The ceremony was performed by Rev. Frederick C. Rogers, the bride's pastor.

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Death of Hon. Elijah Morse

EX-CONGRESSMAN MORSE passed away from his home in Canton, last Sunday afternoon, after a long illness, at the age of 57 years. He was the son of a Congregational clergyman, and cherished through his life the ideals of Christianity, morality and reform which he inherited from his worthy sire. When only fifteen years of age he experimented in making a stove-blacking, and was so successful in its manufacture and sale that he soon devoted himself entirely to the business. The first rude factory, which was twelve by fifteen feet, has grown into fine buildings which



THE LATE ELIJAH A. MORSE

cover four acres, with a hundred men employed inside. His verdict upon his own success was that it came largely from advertising, and he kept a standing advertisement in four thousand newspapers.

It was as a lay preacher of temperance and reform that he became best known to the churches. For years he responded to the call of ministers of all denominations to speak for the restriction of the saloon, paying his own expenses of travel and often making generous contributions to help on the cause in local contests. During his Congressional career he was an unflinching and irrepressible advocate of temperance reform, and his signal achievements for this cause in Washington are gratefully recalled. To his employees in all these years he has been notably kind and generous. He was a member of the Congregational Church in Canton, and had been for many years a deacon. A self-made man, he reached a measure of business success and of political achievement, and made a record for noble work along lines of reform, philanthropy and Christian living, quite remarkable. The memory of his life will linger in its inspiring fragrance for many years. He leaves a wife and three sons.

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